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THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

Would Put the Teachers in Jail

PREACHERS and theologians sponsored a bill in the Kentucky legislature recently which would have put honest teachers of science in jail. Few teachers could pay a fine of a thousand dollars for teaching evolution. Most of them would have had to lie in jail until the fine was worked out. In Lexington, a Baptist minister led the fight against the freedom of teaching. So intelligent a man as Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary, while not supporting the bill in the form it was offered, nevertheless offered a substitute which would have accomplished the same evil end of limiting the freedom of the teaching profession. Were it not for the valiant pronouncements of such men as Dr. Powell of Louisville, the outcome would have been thoroughly medieval. Metropolitan newspapers are now advising their readers to peruse Andrew White's "The Warfare of Theology Against Science" which has served to express the protest of the secularists against the church. The book made a good case, but the thing it lacked was modern examples of warfare against science. These the dear brethren in Kentucky and in other states have recently been furnishing. Dr. Mullins follows the traditional reasoning that the state in exercising its teaching function must teach neither religion nor irreligion. With this view The Christian Century does not agree, but we may concede the point for the present argument. But the Christian world is not agreed that the teaching of evolution is the teaching of irreligion. The public libraries contain numerous theological works in which the evolutionary hypothesis is assumed. Do the Baptists of the south—Baptists! whose historic genius is a protest against any union of church and state—want the civil courts to deter-

mine what irreligion is? Do they want to carry heresy trials up to the supreme court of the United States? That would be a scene to make angels laugh, and to make Roger Williams turn over in his grave!

Was Mr. Gompers Playing Politics?

POLITICAL considerations move men in church conventions and in labor assemblies just as they do in party organizations. Mr. Samuel Gompers must have thought he was putting his best foot forward when he came out recently in behalf of a modification of the prohibition laws of the United States, and a virtual annulment of the eighteenth amendment. Probably no one at this moment knows just how union labor does stand with regard to the prohibition laws, but it is already manifest in many cities that Mr. Gompers guessed wrongly. The Association Opposed to Prohibition recently solicited the support of the Union Labor Bulletin of Newark, N. J. The association got back a rather peppery reply which had in it no evasions or equivocation. This labor journal said right out that it was not only opposed to the sale of beer and light wines in saloons, it was opposed to their sale in restaurants and opposed to their consumption anywhere. This journal goes on to say that the working men in Newark have increased their efficiency one hundred per cent since the coming of prohibition. Therefore the union workmen in Newark will encourage no one to join the Association Opposed to Prohibition. Similar statements have been made by labor organizations in other cities. It would be too much to expect that labor union men everywhere would be prohibitionists since not even all the bishops are in line yet. Meanwhile a strong effort is being made to line up the American Legion with the Association Opposed to Prohibition. A local post in St. Louis

has passed the stereotyped wet resolution, but the national officials have so far fought shy of the question. It is hardly likely that they will sell out their infant organization at this time when it is still enrolling new recruits. Only about one-sixth of the American army of the late war is in the organization, and any alignment of the American Legion with the forces of the underworld would spell tragedy. American young men are not the sort to go over wholesale to the liquor propaganda, in spite of the temptations they experienced in French cities when on leave.

Proletarian Sunday Schools in England

OUR English brethren are much alarmed about the growth of proletarian Sunday schools in different parts of their country, and especially in the great cities. These communist Sunday schools have sprung up within the last three years, and must not be confused with the socialist Sunday school movement started in 1896—though the new movement is trying to inject the idea of red revolution into socialism. They are dangerously growing in numbers and influence, and they have a definite policy of turning "children of tender years from the religion, morals, and hypocrisy of the master class," and sowing in their minds the seeds of "the revolutionary conception of life." Their songs are songs of revolt; their spirit a spirit of intense, bitter, extreme class-hatred. They have a full-fledged set of catechisms in which England is denounced and Russia praised as "the one bright spot on earth." Religion is scorned, patriotism derided, and the national flag insulted, as a part of the ritual each Sunday morning. Everything is made attractive with games, acting, and stories of revolution and of revolutionary heroes. The children are taught to be missionaries of revolt at home, in school, and on the playground. These schools flourish chiefly in the Glasgow area and in South Wales, but they are beginning to appear in London. What strikes us is not only the ingenuity and efficiency of the propaganda, but the fact that the Sunday school, too often neglected by the church itself, should be found to be the most effective instrument in the hands of the teachers of revolution. If it is the best weapon at hand for the service of class-hatred, surely it can be made more fruitful in behalf of the gospel of love with which alone these dangerous influences can be met.

The Shorter Bible as An Irritant

CONSERVATIVE consciousness discloses ever fresh areas of irritation, and just now the reactionary theologians all over the country are stirred up over the so-called "shorter Bible." The work referred to was published not long since by the house of Scribners. It leaves out all such highly edifying sections as the genealogies and the book of Numbers and provides a volume in which the general reader, unacquainted with the Bible, will not get lost. It is regrettable that this discussion should arise at this particular time, for there is a more ancient fight still

pending that has never been won. The Herald and Presbyter in its recent Assembly issue pronounced the American revised version a work that was elaborated to favor immersionists and Unitarians. And now the guns are being turned on the shorter Bible before the battery of the American revised has been shelled out of commission. The Presbyterian General Assembly referred this matter to a committee headed by one of their leading theologians, Dr. McAfee. This committee brought in a report which is a model for conciliation. Declaring a belief in the whole Bible, it nevertheless leaves room for the printing of sections of the holy scriptures. Of course the most orthodox have printed sections of the scriptures for a hundred years. The New Testament has been printed separately. The gospels are often circulated by the American Bible Society in single volumes. The denominational publishing houses have printed the Sunday school lessons separately. To insist that whenever any of the Bible is printed, all of it shall be printed, is a manifest absurdity. What is really protested against in the shorter Bible is the manner of selection of its parts. The editors have recognized what is a commonplace to every pastor, that not all parts of the Bible are equally edifying. Choosing those sections which are most used by people of modern interests and feeling, they have bound these in a separate volume. For the conservatives to antagonize a fresh method of encouraging Bible study is a sight which moves the ungodly to mirth. Anything to beat the higher critics!

Amending the Apostles' Creed

PROPOSED revisions of the apostles' creed are before more than one Christian denomination in recent years. The point at which revision is demanded is a very curious one. Both in the Methodist Episcopal church, south, and in the Presbyterian church in the U. S. A., strong objections are urged against the phrase "holy catholic church." A commissioner of the General Assembly insists that the phrase of the creed is used by Roman Catholics to the detriment of the reformed faith. The proposed substitution offers the word "Christian" in place of the word "catholic." In other ages men have debated over the phrase "he descended into hell," or over the phrase "the resurrection of the body," but it is a bit new to find the belief in a catholic church objectionable. Yet unconsciously these Protestant gentlemen have stumbled onto a real difficulty in reciting the apostles' creed. Undoubtedly the present denominational order is not at all clear as to what was meant by "holy catholic church" when it was written many hundreds of years ago. The men who wrote that creed were insisting that Gnostics and Docetics and all the rest should find a home in one universal church. It is a pity that we cannot all recite the creed pledging ourselves to believe in the holy catholic church. This item of belief is one of the rather few things in the apostles' creed that were believed in by both Jesus and Paul. Jesus prayed for the unity of his believers. Paul rebuked the incipient sectarianism of the Corinthian church. It takes a great stretch of the imagination for a

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man who belongs to a sect to imagine himself a member of the holy catholic church, in spite of the historic teaching that all the baptized are members of the church, even though they received their baptism at the hands of heretics and schismatics. For once an old creed does not need revision nearly so much as do those who use it.

Peter Pan, Butterflies and Theology

TWO notable addresses were recently delivered in Scotland, one by John Masefield at Aberdeen, and the other by Sir James Barrie at Edinburgh. The poet talked of immortality—that intangible world surrounding us, at times the reality rather than the shadow of life, which reveals itself in passing moments, half-tones of light and shadow and color. "You realize," he said, "that somewhere outside life there come gleams and suggestions—a kind of butterflies floating into this world—and you determine to follow these butterflies and find some country that is quite close to these lives of ours. You may never get to that country, but the belief that that country exists tends to make it possible for all the rest of mankind." At Edinburgh it was not Barrie who delivered the address, but McConnachie, the whimsical, unruly part of him which wrote "Peter Pan," "Dear Brutus," and "Mary Rose." Anyway the torch-bearing crowd of gayly robed youth fell under the spell of an enchanting presence—eerie, elfin, and altogether charming—and they can never forget his appeal to "Youth and Lovely Courage." It had to do with the old war between joyous youth and wise age, and it is not skidding to say that he took the side of youth. "This is my first and last public appearance, and you must excuse me if I talk a great deal about courage; there is nothing else much worth speaking about." While he said nothing about butterflies, it was plain that he had in mind the lovely courage to follow the butterflies, which Masefield made the theme of his address. Happy the age which hears two such winsome appeals to the spiritual idealism of youth, without which all our plans for a new world go "aft agley" and leave us floundering in a bottomless bog. Youth is always right—when it follows the Butterflies of the Spirit, and forgets the grey wisdom that is not wise, but only hard.

"The Secret Places of the Heart"

A NEW novel by Mr. H. G. Wells is always an interesting event, but his latest story, "The Secret Places of the Heart," by no means justifies the high-sounding words with which it has been heralded. The characters are few, the plot slight, the discussion scrappy, being a continuation of the infinite conversation which the author has conducted with himself for many years, concerning a golden age and the remaking of the world. The talk is between Sir Richmond Hardy, a nerve specialist, who has made a mess of his marriage, and a beautiful, rich and intelligent American girl, whose ideas are so new that the old moralities are abjured. They are full of large plans for bringing order out of the chaos in which they

believe the world is about to be plunged, with a general smash-up near at hand; but neither is able to formulate any plan for bringing even a semblance of order out of the intimate chaos of their personal lives. They agree, as a result of their tall talk, that "some new sort of world, planned and scientific, has to be got going"; meanwhile they live in moral anarchy, in disregard of the most ordinary rules of decency. The deficit between their moral bankruptcy and the large discourse in which they indulge, is appalling. Both are weaklings, incapable of self-discipline, unable to control their own passions—yet they know all about how to set the world right! The author has discovered, at last, that his dreams do not come true because there is something wrong, if not rotten, in the secret places of the human heart and that if the world is to be redeemed from chaos it must be by a power working from within. It is a belated discovery, but Christianity knew that fact some time ago. Incidentally the book gives us some vivid descriptions of old historic haunts in England, and some impressions received during the author's recent visit to America.

Recreation Without Equipment

MANY churches are building community houses these days with which to inaugurate a recreational program for the children and the young people. In some cases as much as two or three hundred thousand dollars is being expended in such efforts with elaborate equipment which will put to shame the gymnasiums and swimming pools of the Christian associations near by. Laymen would not put up money in such amounts if there was not a definite conviction that the church must do something for its young people. Just what that something shall be varies at different times. Probably not five per cent of the churches of the land will be able to command equipment. In these there has been no study at all of the local possibilities, but only a fatalistic despair that Providence has not been kind. Yet the kind of recreation that the youngsters think most of is often provided without cost or at such little expense that one wonders why more has not been done in directing the play life of children and young people. It is a small thing for a business man to take a Saturday afternoon hike with a dozen bright boys, and teach them the fishing lore of the race. Complaint is often made that the Sunday baseball games are in the hands of the toughs of the town. That is because a few older men have not matched up some teams on other days of the week. The equipment for a camping trip is easily acquired, and around many churches can be borrowed without expense. Few things will so stir a group of boys in the early teens as the prospect of sleeping under the stars. The success of the Boy Scout movement attests the soundness of these ideas. Few organizations have done so much with so little money. Not all boys, however, will follow the mechanical set program of the Boy Scouts. Taking the great out-door organizations as a model, an independent leader can form his own organization. In the winter time the opportunities are no less abundant. A boy need only be taught construction to

cure him of destruction. A curiosity that follows a scientific theme quickly corrects idle mischief. One would not say that equipment is useless, but it is not too much to say that a church that does nothing for its young life even though the equipment is lacking is blameworthy.

Religion and Ethics in Public Schools

BASIC among the convictions of the fathers of the nation was the sentiment that morals and religion were necessary to the welfare of any people, and that they should be included in any competent plan of public instruction. Most of the earlier programs of education, in the colonies and later in the states, recognized this principle, and made provision to some extent for the inclusion of such disciplines in the schools. This instruction was often very primitive and inadequate. In many instances it hardly went further than a simple catechism upon biblical themes, and the commoner doctrines of the current theology and ethics. But even in this modest manner the importance of the subjects was emphasized, and intimation was given that in the development of popular education religion and morals would naturally find adequate treatment.

That this has not been the case is due, as has been previously indicated, to the prejudice and alarm that have resulted from the prevalence of the denominational system, and the fear that any teaching of religion would necessarily involve sectarian bias. To justify this position, resort has been taken to the doctrine of the separation between church and state, also basic in the convictions of the fathers. But as already pointed out, that principle was merely a safeguard against the domination of the state, including its function of education, by an established church. It was this evil from which European nations had suffered and still suffer, and against it the founders of the republic wisely guarded. But this of course has nothing to do with the recognition of morality and religion in any publicity planned program of education.

Earnest efforts now taking form to correct the mistake of former years by the inclusion of the spiritual disciplines in the curricula of high and secondary schools are symptomatic of growing concern for a balanced and adequate educational method. Throughout the nation this fundamental deficiency in the public schools is recognized and deplored. As yet it is largely regarded as inevitable, showing that even educational leaders are subject to the paralysis of an erroneous tradition. But the fact that men and women sensitive to the danger of such exclusion are attempting to remedy the situation by resort to extra-mural devices such as week-day religious instruction under church auspices, daily vacation Bible schools, and the like, is proof of the increasing disposition to look the subject frankly in the face, and to attempt to remedy the defect in the spirit of fearless adjustment to the conditions of modern educational life. When we admit that these special and outside courses are necessary to a proper type of

spiritual culture for the youth of the time, we have already asserted that the public school system of the present period is lacking in one of its essential elements.

What then are the studies that demand inclusion in any competent program of public education? It goes with the saying that any courses of this nature must be given with text-books and by teachers sufficiently prepared for their tasks that they shall be beyond suspicion of any sectarian narrowness, and shall be of a quality comparable for efficiency with any others entrusted with the guidance of children and young people. The public is sensitive to the necessity of having teachers in the public schools who are thoroughly prepared for their work, and are above partisanship or bigotry, as such would impair their efficiency. The same qualities are needed in teachers of ethics and religion, and when they are strengthened by personal character and integrity, they meet sufficiently the requirements of the case. Recognizing then, these basic qualifications as to courses and teachers, what are the studies that demand inclusion in public school programs today?

First, there is needed a brief survey course in the history of religion, including proportionate treatment of the great historic faiths. Some little attention is given to them in the courses on general history. But such treatment is wholly incidental and often misleading. Religion is the most fundamental of human interests, and no education can be called competent which excludes it from the scheme of instruction. Some of the moral leaders of history have influenced the lives of their people to a profound degree. Intelligent young people have the right to understand something of the part religion has played in the education of the race. And there is no other way for most of them to acquire such knowledge than in the public schools.

There is a place also for a carefully devised and comprehensive study of the Bible. The reading of the Scriptures in the schools is well enough in its way, but it is hardly to be classified as educationally valuable, save in a very limited degree. Wherever the patrons of the school approve, it may well be employed for devotional purposes. But something much more carefully organized than this is required. Already this need has been felt, and in part met. A special committee, chosen by the various agencies of religious education, has outlined three courses of study, two in the Old Testament, and one in the New, that may serve as credit courses in high and secondary schools. This is only a suggestion as to a proper technique for any school to adopt. The Bible is the greatest classic in the language. It presents in the most simple and interesting manner the story of Israel, the nation that in antiquity more than any other manifested an interest in the struggle to overcome the crudities, brutalities and immoralities of human life, and to achieve a truer, nobler ethic and a purer conception of the character and values of religion. This gradual attainment of higher levels of belief and conduct than those reached by neighboring nations was chiefly due to certain forceful personalities called the prophets, around whom much of the story revolves.

The Bible also includes the narratives regarding Jesus

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Christ and the inception of the society or movement that goes by his name. The personal character of Jesus is the most impressive that history records, and the teachings, as made known by his first interpreters, are recognized by men of all shades of thought as the most revolutionary and inspiring in the ranges of ethical and spiritual leadership. These facts of history regarding the classic experiences of the Hebrew people and the early period of the Christian group are as fundamental to education, even of the common secular order, as the story of Greece or Rome or modern Europe. And when their value for religious belief and the proper shaping of human conduct is assessed, they have a uniqueness and authority of moral enthusiasm to be found in no other records. To deliberately deprive the youth of the values of a literature and experience of this character is to defraud the coming generation of one of its inalienable inheritances.

Somewhere in this series of studies there should be included at least a brief and optional course on the history of the church and its expansion through the centuries. Nothing would more helpfully tend to modify sectarian prejudice and conceit than acquaintance with the many expressions of the Christian movement in different parts of the world, and in different periods of time. To be made familiar with the fact that in the wide variety of Christian communions, unfortunately separated from each other by geographical, chronological, doctrinal or liturgical considerations, into denominations differing from each other as do the Greek Catholic church, the various forms of the oriental churches, the Roman Catholic church, the Anglican church, the many types of Protestantism, and other groups that reject classification with any of these denominational organizations, there is the sincere desire to preach the message of Jesus Christ to the world, and to promote a social order such as he outlined, is of the greatest educational advantage as broadening one's conception of the world-wide extension of Christianity, and its application to the widest variety of human needs. It is also indicative of that increasing spirit of comprehension and good will which is drawing into cooperation, and ultimately into unity, the separated branches of the church.

Already in most of the schools that recognize the larger educational demands of the time there are incorporated courses in ethics which look in the right direction. These are not yet formulated in wholly satisfactory manner, nor are they always taught with the awareness and enthusiasm which gives them real urgency for conduct. But the recognition of their legitimacy and inevitable inclusion in a competent curriculum is a favorable sign of the times. In some schools these courses, in the hands of inspiring teachers who have the wit to employ the commonplaces of daily experience, in the class room, on the athletic field, in social intercourse, and in the family group, as source materials and illustrative incidents with moral and spiritual values, are proving the worthfulness of the discipline, and its rightful place in any wholesome plan of education.

It need not be stressed, but must always find recognition in any discussion of this theme, that no pupils should be required to take courses of the character here outlined

whose parents or guardians make objection. It is taken for granted that there are courses provided in the public schools which do not appeal to all members of the community. Any such people are acting quite within their rights when they request the excuse of their children from such classes. But this by no means signifies their privilege to protest the inclusion of studies that meet the wishes of a considerable portion of the community. And the signs of public sentiment reveal a large and growing constituency who wish to have their children provided with the opportunity for ethical and religious training, in addition to any culture of the sort that may be furnished by the home and the church.

Peace Makers at Work

THE recent meeting of the World Alliance for International Friendship through the Churches in Cleveland, Ohio was a notable gathering of men and women who really possess the international mind. In the range of subjects discussed, in the fullness of knowledge and the power of analysis in dealing with these subjects, the congress reached a standard which has not been surpassed and perhaps has not been equalled in such gatherings. Dr. William P. Merrill, the chairman of the American branch of the alliance, Dr. Henry A. Atkinson, its general secretary and Mr. Linley V. Gordon, the associate secretary, have put in their debt all men and women of good will who are genuinely solicitous for the making of a better world. National councils have been organized in many countries and with quiet and constant efficiency a work of far reaching influence is being done.

Some characteristics of the Cleveland congress deserve more than passing comment. This gathering of men and women of definite knowledge and of unusual poise and sagacity sounded notes to which all of us should take heed. It was happily evident from the beginning that there was no tendency to say polite and harmless things and to avoid the real problems covering them with a cloud of happy courtesy. The idealism of the speakers did not take the form of a gilded rhetoric which substituted friendly feelings for the consideration of hard and ugly facts. It was conspicuously noticeable that each speaker seemed to have a sobering sense of the duty to face every element of difficulty in his problem. There was no flinching when disconcerting aspects of industrial life in China or the tragedy of antagonisms in respect of color came to be discussed. Some of the papers gave you the feeling that the material might have been gathered and classified for a very critical seminar in some great university. As a result of all this you had a feeling that you had left the quicksands of undisciplined feeling for the solid ground of fact. The congress produced a brave and honest discussion of the concrete realities of the world in which we are living.

While there was a complete absence of hysteria, even of the hysteria of generous optimism there was no lack of passion. It was a passion deep and possessing. It gave pungency to many a phrase. It gave wings to many a

sentence. It gave thrust to many a keen and penetrating epigram. But all this passion was related to so clear an analysis of every situation which was discussed, it was steadied by so complete a knowledge of all the terribly difficult problems involved, that the hearer had a sense of solidity and strength which came as a distinct and happy surprise. It was clear that scientific knowledge had not dulled the emotional response of these leaders and it was clear that deep feeling had not polarized their judgment. Again and again there came moments of that curious quiet when a host of facts are being visualized in large and significant relations and in the midst of the quiet there came that curious glow which is produced when mind and heart and will meet in a rare and swift fusion. It was as if every aspect of life spoke and every aspect of life responded.

All the while it was clear that the members of the congress cared more for actualities than for words. There was a willingness on the part of the majority to let our present political leaders call international cooperation by whatever name they choose, providing dependable results are secured. The unlovely antagonisms of partisan politics were skillfully avoided. But while there was a shrewd urbanity in all these things, it was made plain once and again that there was a deep and relentless resentment of any leadership which would put party advantage above the welfare of the world.

This touch of practical statesmanship was a notable element in the whole situation to the observer. Once and again it was necessary to call sharply to one's mind the fact that this was a group of churchmen. You might easily have supposed that you were listening to a company of men, each of whom held a portfolio in some field of organized political life and each of whom was busy with its tasks of practical administration.

But the final significance of the gathering lay just in the fact that it was a body of churchmen considering the kingdom of God as the kingdom of good will in the very world where we live. For back of these men lay all the vast resources of varied and powerful ecclesiastical groups. The messages heard at this congress will be carried far afield over the United States. And it is the invisible host of men and women in all the churches who give such a meeting its lasting importance. Differences of creed and of ecclesiastical type sank into the background in the presence of the urgent demand that all Christendom set about the task of doing the will of Christ in all the world.

There were practical suggestions as to the development of instruments in every denomination through which the purpose of international good will may most effectively express itself. There was the very definite policy of a committee for the promotion of the spirit of friendliness to all the world in every local church, a committee which shall conduct classes for the study of conditions and problems in all parts of the world, a committee which shall be a center for that noble publicity which keeps the purpose of brotherhood and all its vast implications before the community. It is not too much to say that such committees, if they are organized widely enough and con-

ducted with sufficient energy and skill can change the future of civilization. There is nothing more significant and there is nothing more important than the making of a voice. The Alliance for International Friendship Through the Churches is developing many voices which give vital and commanding expression to the international mind.

Vocations and Avocations

A Parable of Safed the Sage

I TRAVELED with a Lawyer, and he said, I have been back in the Hill Country, trying some Coal Lands and Timber cases.

And I said, I knew that country many years ago, and sometimes I attended Courts there. How dost thou find them in these modern days?

And he said, They be somewhat primitive and rude, but they hand out Justice about as squarely as courts do anywhere.

And he said, I had one case in a County where the Judge was a Barber. And he had studied Law on the side until he knew as much Law as most lawyers, which may not be saying much; and he ran for Judge and was elected. And certain inquired of him, saying, Wilt thou now haul down thy Barber Pole?

And he answered, Not on thy life; for the dispensing of Justice is a Seasonal Vocation, but Hair groweth the whole year round.

So he moved his Barber Shop to the Court House, and he did not permit his Vocation to interfere with his Avocation. And there was more business for the Barber on Court days than at other times; for certain of the citizens of that region shave not till Court Day cometh again.

And if any came and said, Bill, I want a shave, his Honor sat him in his Barber Chair beside the Judicial Bench, and proceeded to shave him. And the business of the Court went right on. And as he lathered the chin he said, Objection sustained; and as he stropped his razor he said, Objection overruled.

And none complained, for he did both jobs well.

Yea, if there was an interesting case, and the Court Room was crowded, one might always be sure of a good seat if he had the price of an Hair-cut.

Now when the Lawyer told me of this, I was interested, and I wondered whether the plan might be adapted to Courts elsewhere. For I know many Judges, and most of them lead a dull life, listening all day to dead men's opinions and live men's lies. And I wonder not that my friend Judge Landis hath forsaken the bench to be a Baseball Umpire; for in that game there is Something Doing.

And I went to Washington, and I entered the Supreme Court of the United States; and it is a more Chilly Mausoleum than the tombs of the Pharaohs, for I have tried both. And I beheld how the judges Yawned and Fidgeted, and considered it not worth while to notice how to divide themselves for a Four to Five Decision.

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A Pulpit Romance

By Frederick W. Norwood

Dr. Norwood, pastor of the City Temple, London, who is exchanging pulpits for the summer with Dr. Charles E. Jefferson of the Broadway Tabernacle, New York City, was the guest of the alumni of Union Theological Seminary at their annual dinner at the Hotel Pennsylvania during Commencement Week. He told the story of his sudden leap to fame with a candor and winsomeness that captivated his audience. The story runs like the most thrilling romance. It reminds one of the last great work of Silvester Horne,—"The Romance of Preaching." This great London preacher is having large congregations in his temporary New York pulpit, and upon his hearers he is making the impression of a skillful and gracious shepherd of souls. Dr. Norwood's message to the Union alumni follows:

THE subject you have yourself selected and assigned me is "Experiences in City Temple and out of it." The Temple was founded in 1640. Its first minister was Dr. Thomas Goodwin who was Cromwell's chaplain and a leader among the Puritan preachers. The Temple as it is known today is the product of the genius of Joseph Parker. I remember that Mark Twain said there are only seven true stories in all the world. The rest are but variations of them. While I have been minister of City Temple I have heard those seven told about Joseph Parker. He did a great work there. A forward-looking mind and a liberal spirit characterized him. He was a great autocrat. No church meeting was held in more than twenty years. I believe if there were more of that the Kingdom of Heaven might come. There was no deacons' meeting in more than twenty years. There were deacons but they are not known to fame. They were trained to say, "Yes, Sir. Yes, Sir." They were never known to say "No." This was all right as long as Joseph Parker lived, but when he passed out he left no leaders behind him to carry on. There was no establishment, no endowment—nothing to meet expenses except the contributions Sunday by Sunday. I find it is much different here in America. You have here, I understand, pews that rent as high as sixty or seventy pounds. How much is that, Mr. President, in dollars and cents? I can't remember it that way. When they told me, I turned it into pounds, and have to remember it as pounds. Now, our highest pew rent is only about thirty shillings a year. On such very small support the Temple has gone ahead for over forty-seven years.

A GREAT PULPIT

Then, after Dr. Parker, came Reginald Campbell. A man of striking personality, great gifts, and liberal thought, he put into the Temple thirteen years of work. Then came your own great American, J. Fort Newton. It was during the war that he came to interpret to Britain the mind of America. Amidst vast difficulties and vicissitudes he began to build up a strong church. In Parker's day members were not wanted. People have told me that they tried hard to join the church but that they were not wanted. With Dr. Newton's ministry began the effort to build up a real social life. The Temple is in the midst of a non-residential district; nobody lives there who is not forced to. The Temple parish is all of London. Few of the congregation come from less than three miles distance; some come

ten and even twenty miles—a widely scattered flock.

The Temple is—I was going to say the finest auditorium in the world. (You see, I have caught the American atmosphere. And it is very contagious). Well, I will say that it is the finest auditorium in which I have ever had the privilege of speaking. The acoustics are absolutely perfect. You can whisper and be certain of being heard by 2,500 people. It is inspiring to look out from that famous pulpit into the faces of those thousands, every one of which is visible. And, perhaps it is just my imagination, but it always seems full of many invisible personalities, too. It is a great joy to preach from such a pulpit and know you are reaching every ear and perhaps every heart.

Before the war I was a "bush Australian" of no reputation and of no degrees (until I came to America where no protest availed and I have finally succumbed to a doctorate). In City Temple I have wondered how I came to be there. In my glum moments I dully remember that there is such a thing as shell-shock. In my clearer moments I remember also that there is an over-ruling Providence. Australia is a long, long way off; how I came from there to London and now to America is a romance.

A DREAM CAME TRUE

Life had not been very kind to me. It stripped me of my father and cast me out upon a cold world at eleven years of age. I was cut off so completely from the past that I feel as nearly like Topsy as any one I know. My ancestors went out to Australia very early—but not too early! My grandfather bought a five-acre lot of land at the rate of twelve shillings—three pounds the block. He built on it a leg hut, and there in 1814 my mother was born—the first white child in that section. In the fifties gold was discovered five hundred miles away in Victoria. My grandfather got the fever and went after it with the rest. Most folks do sooner or later. He sold his land to the first man who came along for five pounds. He was a shrewd old chap. He got two pounds deposit, the balance to be paid in installments which they both forgot. Years afterward the government passed a special law wiping out all such claims and my five acres went, too.

The editor of a London journal recently asked me to write an article on, "If my dream came true and I became a land-owner." I had no idea what he wanted but I began to dream. I found an old, old chest in the very bottom of which under many ancient papers I discovered the title-deed to my five acres in Adelaide. I taxied to the station, took the express to the land of my ancestors. I located my five acres. It was in the very heart of a city of 400,000 people. Vast industries had been built up about it, all modern improvements of gas, electricity, taxis, motors, marked the progress it had made. I called my tenants together and said "Get off my land." They protested—"How is this yours?" "Here is the title-deed," I said, "But what have you been doing all these years while we have been building this city?" "Nothing," I said, "but I just found the title. Get off my land." I stopped dreaming. It reminded me of a story.

cure him of destruction. A curiosity that follows a scientific theme quickly corrects idle mischief. One would not say that equipment is useless, but it is not too much to say that a church that does nothing for its young life even though the equipment is lacking is blameworthy.

Religion and Ethics in Public Schools

BASIC among the convictions of the fathers of the nation was the sentiment that morals and religion were necessary to the welfare of any people, and that they should be included in any competent plan of public instruction. Most of the earlier programs of education, in the colonies and later in the states, recognized this principle, and made provision to some extent for the inclusion of such disciplines in the schools. This instruction was often very primitive and inadequate. In many instances it hardly went further than a simple catechism upon biblical themes, and the commoner doctrines of the current theology and ethics. But even in this modest manner the importance of the subjects was emphasized, and intimation was given that in the development of popular education religion and morals would naturally find adequate treatment.

That this has not been the case is due, as has been previously indicated, to the prejudice and alarm that have resulted from the prevalence of the denominational system, and the fear that any teaching of religion would necessarily involve sectarian bias. To justify this position, resort has been taken to the doctrine of the separation between church and state, also basic in the convictions of the fathers. But as already pointed out, that principle was merely a safeguard against the domination of the state, including its function of education, by an established church. It was this evil from which European nations had suffered and still suffer, and against it the founders of the republic wisely guarded. But this of course has nothing to do with the recognition of morality and religion in any publicity planned program of education.

Earnest efforts now taking form to correct the mistake of former years by the inclusion of the spiritual disciplines in the curricula of high and secondary schools are symptomatic of growing concern for a balanced and adequate educational method. Throughout the nation this fundamental deficiency in the public schools is recognized and deplored. As yet it is largely regarded as inevitable, showing that even educational leaders are subject to the paralysis of an erroneous tradition. But the fact that men and women sensitive to the danger of such exclusion are attempting to remedy the situation by resort to extramural devices such as week-day religious instruction under church auspices, daily vacation Bible schools, and the like, is proof of the increasing disposition to look the subject frankly in the face, and to attempt to remedy the defect in the spirit of fearless adjustment to the conditions of modern educational life. When we admit that these special and outside courses are necessary to a proper type of

spiritual culture for the youth of the time, we have already asserted that the public school system of the present period is lacking in one of its essential elements.

What then are the studies that demand inclusion in any competent program of public education? It goes with the saying that any courses of this nature must be given with text-books and by teachers sufficiently prepared for their tasks that they shall be beyond suspicion of any sectarian narrowness, and shall be of a quality comparable for efficiency with any others entrusted with the guidance of children and young people. The public is sensitive to the necessity of having teachers in the public schools who are thoroughly prepared for their work, and are above partisanship or bigotry, as such would impair their efficiency. The same qualities are needed in teachers of ethics and religion, and when they are strengthened by personal character and integrity, they meet sufficiently the requirements of the case. Recognizing then, these basic qualifications as to courses and teachers, what are the studies that demand inclusion in public school programs today?

First, there is needed a brief survey course in the history of religion, including proportionate treatment of the great historic faiths. Some little attention is given to them in the courses on general history. But such treatment is wholly incidental and often misleading. Religion is the most fundamental of human interests, and no education can be called competent which excludes it from the scheme of instruction. Some of the moral leaders of history have influenced the lives of their people to a profound degree. Intelligent young people have the right to understand something of the part religion has played in the education of the race. And there is no other way for most of them to acquire such knowledge than in the public schools.

There is a place also for a carefully devised and comprehensive study of the Bible. The reading of the Scriptures in the schools is well enough in its way, but it is hardly to be classified as educationally valuable, save in a very limited degree. Wherever the patrons of the school approve, it may well be employed for devotional purposes. But something much more carefully organized than this is required. Already this need has been felt, and in part met. A special committee, chosen by the various agencies of religious education, has outlined three courses of study, two in the Old Testament, and one in the New, that may serve as credit courses in high and secondary schools. This is only a suggestion as to a proper technique, for any school to adopt. The Bible is the greatest classic in the language. It presents in the most simple and interesting manner the story of Israel, the nation that in antiquity more than any other manifested an interest in the struggle to overcome the crudities, brutalities and immoralities of human life, and to achieve a truer, nobler ethic and a purer conception of the character and values of religion. This gradual attainment of higher levels of belief and conduct than those reached by neighboring nations was chiefly due to certain forceful personalities called the prophets, around whom much of the story revolves.

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Christ and the inception of the society or movement that goes by his name. The personal character of Jesus is the most impressive that history records, and the teachings, as made known by his first interpreters, are recognized by men of all shades of thought as the most revolutionary and inspiring in the ranges of ethical and spiritual leadership. These facts of history regarding the classic experiences of the Hebrew people and the early period of the Christian group are as fundamental to education, even of the common secular order, as the story of Greece or Rome or modern Europe. And when their value for religious belief and the proper shaping of human conduct is assessed, they have a uniqueness and authority of moral enthusiasm to be found in no other records. To deliberately deprive the youth of the values of a literature and experience of this character is to defraud the coming generation of one of its inalienable inheritances.

Somewhere in this series of studies there should be included at least a brief and optional course on the history of the church and its expansion through the centuries. Nothing would more helpfully tend to modify sectarian prejudice and conceit than acquaintance with the many expressions of the Christian movement in different parts of the world, and in different periods of time. To be made familiar with the fact that in the wide variety of Christian communions, unfortunately separated from each other by geographical, chronological, doctrinal or liturgical considerations, into denominations differing from each other as do the Greek Catholic church, the various forms of the oriental churches, the Roman Catholic church, the Anglican church, the many types of Protestantism, and other groups that reject classification with any of these denominational organizations, there is the sincere desire to preach the message of Jesus Christ to the world, and to promote a social order such as he outlined, is of the greatest educational advantage as broadening one's conception of the world-wide extension of Christianity, and its application to the widest variety of human needs. It is also indicative of that increasing spirit of comprehension and good will which is drawing into cooperation, and ultimately into unity, the separated branches of the church.

Already in most of the schools that recognize the larger educational demands of the time there are incorporated courses in ethics which look in the right direction. These are not yet formulated in wholly satisfactory manner, nor are they always taught with the awareness and enthusiasm which gives them real urgency for conduct. But the recognition of their legitimacy and inevitable inclusion in a competent curriculum is a favorable sign of the times. In some schools these courses, in the hands of inspiring teachers who have the wit to employ the commonplaces of daily experience, in the class room, on the athletic field, in social intercourse, and in the family group, as source materials and illustrative incidents with moral and spiritual values, are proving the worthfulness of the discipline, and its rightful place in any wholesome plan of education.

It need not be stressed, but must always find recognition in any discussion of this theme, that no pupils should be required to take courses of the character here outlined

whose parents or guardians make objection. It is taken for granted that there are courses provided in the public schools which do not appeal to all members of the community. Any such people are acting quite within their rights when they request the excuse of their children from such classes. But this by no means signifies their privilege to protest the inclusion of studies that meet the wishes of a considerable portion of the community. And the signs of public sentiment reveal a large and growing constituency who wish to have their children provided with the opportunity for ethical and religious training, in addition to any culture of the sort that may be furnished by the home and the church.

Peace Makers at Work

THE recent meeting of the World Alliance for International Friendship through the Churches in Cleveland, Ohio was a notable gathering of men and women who really possess the international mind. In the range of subjects discussed, in the fullness of knowledge and the power of analysis in dealing with these subjects, the congress reached a standard which has not been surpassed and perhaps has not been equalled in such gatherings. Dr. William P. Merrill, the chairman of the American branch of the alliance, Dr. Henry A. Atkinson, its general secretary and Mr. Linley V. Gordon, the associate secretary, have put in their debt all men and women of good will who are genuinely solicitous for the making of a better world. National councils have been organized in many countries and with quiet and constant efficiency a work of far reaching influence is being done.

Some characteristics of the Cleveland congress deserve more than passing comment. This gathering of men and women of definite knowledge and of unusual poise and sagacity sounded notes to which all of us should take heed. It was happily evident from the beginning that there was no tendency to say polite and harmless things and to avoid the real problems covering them with a cloud of happy courtesy. The idealism of the speakers did not take the form of a gilded rhetoric which substituted friendly feelings for the consideration of hard and ugly facts. It was conspicuously noticeable that each speaker seemed to have a sobering sense of the duty to face every element of difficulty in his problem. There was no flinching when disconcerting aspects of industrial life in China or the tragedy of antagonisms in respect of color came to be discussed. Some of the papers gave you the feeling that the material might have been gathered and classified for a very critical seminar in some great university. As a result of all this you had a feeling that you had left the quicksands of undisciplined feeling for the solid ground of fact. The congress produced a brave and honest discussion of the concrete realities of the world in which we are living.

While there was a complete absence of hysteria, even of the hysteria of generous optimism there was no lack of passion. It was a passion deep and possessing. It gave pungency to many a phrase. It gave wings to many a

sentence. It gave thrust to many a keen and penetrating epigram. But all this passion was related to so clear an analysis of every situation which was discussed, it was steadied by so complete a knowledge of all the terribly difficult problems involved, that the hearer had a sense of solidity and strength which came as a distinct and happy surprise. It was clear that scientific knowledge had not dulled the emotional response of these leaders and it was clear that deep feeling had not polarized their judgment. Again and again there came moments of that curious quiet when a host of facts are being visualized in large and significant relations and in the midst of the quiet there came that curious glow which is produced when mind and heart and will meet in a rare and swift fusion. It was as if every aspect of life spoke and every aspect of life responded.

All the while it was clear that the members of the congress cared more for actualities than for words. There was a willingness on the part of the majority to let our present political leaders call international cooperation by whatever name they choose, providing dependable results are secured. The unlovely antagonisms of partisan politics were skillfully avoided. But while there was a shrewd urbanity in all these things, it was made plain once and again that there was a deep and relentless resentment of any leadership which would put party advantage above the welfare of the world.

This touch of practical statesmanship was a notable element in the whole situation to the observer. Once and again it was necessary to call sharply to one's mind the fact that this was a group of churchmen. You might easily have supposed that you were listening to a company of men, each of whom held a portfolio in some field of organized political life and each of whom was busy with its tasks of practical administration.

But the final significance of the gathering lay just in the fact that it was a body of churchmen considering the kingdom of God as the kingdom of good will in the very world where we live. For back of these men lay all the vast resources of varied and powerful ecclesiastical groups. The messages heard at this congress will be carried far afield over the United States. And it is the invisible host of men and women in all the churches who give such a meeting its lasting importance. Differences of creed and of ecclesiastical type sank into the background in the presence of the urgent demand that all Christendom set about the task of doing the will of Christ in all the world.

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A DREAM COME TRUE

Life had not been very kind to me. It stripped me of my father and cast me out upon a cold world at eleven years of age. I was cut off so completely from the past that I feel as nearly like Topsy as any one I know. My ancestors went out to Australia very early—but not too early! My grandfather bought a five-acre lot of land at the rate of twelve shillings—three pounds the block. He built on it a log hut, and there in 1814 my mother was born—the first white child in that section. In the fifties gold was discovered five hundred miles away in Victoria. My grandfather got the fever and went after it with the rest. Most folks do sooner or later. He sold his land to the first man who came along for five pounds. He was a shrewd old chap. He got two pounds deposit, the balance to be paid in installments which they both forgot. Years afterward the government passed a special law wiping out all such claims and my five acres went, too.

The editor of a London journal recently asked me to write an article on, "If my dream came true and I became a land-owner." I had no idea what he wanted but I began to dream. I found an old, old chest in the very bottom of which under many ancient papers I discovered the title-deed to my five acres in Adelaide. I taxied to the station, took the express to the land of my ancestors. I located my five acres. It was in the very heart of a city of 400,000 people. Vast industries had been built up about it, all modern improvements of gas, electricity, taxies, motors, marked the progress it had made. I called my tenants together and said "Get off my land." They protested—"How is this yours?" "Here is the title-deed," I said. "But what have you been doing all these years while we have been building this city?" "Nothing," I said, "but I just found the title. Get off my land." I stopped dreaming. It reminded me of a story.

A land-owner in England found a tramp on his property and began to chase him away. The tramp asked him how it came to be his. Well, his father had given it to him. "But where did your father get it from?" persisted the tramp. "Why, his father gave it to him." "But where did he get it from?" The tramp continued pressing him until the land-owner concluded: "My ancestors fought for it under William the Conqueror." "Well," said the tramp, peeling off his coat, "I'll fight you for it under George the fifth." A lot of things do seem upside down in this world. Most of us have looked at them that way so long that they seem all right. But we are living in a generation that is thinking things through, and thought is the most dynamic thing in the world. The next generation ought to be the greatest since the world began. Well, I didn't live on my land like a land-owner. At eleven years of age I became a messenger boy. Sixteen years later I was secretary of the firm. Then I started in again at the bottom—this time as a minister. I went through the Presbyterian Theological College, though I was a Baptist then, for I had fallen in love with a Baptist girl. We had been married seven years and a little family was growing up about us when I began in the ministry at thirty.

ENTERING THE WAR

The war came on and I finally managed to get away. When I landed among the men I was ashamed that I had been so long getting away. I made several resolutions: to stay with the troops till the war was over, to do no sightseeing till the war was over, to preach in no church and not again along the old theological lines. I took not a single sermon note with me but lived among the men and tried to get my ear to their hearts to know their needs. I went, not as a chaplain, but as a nondescript. The Australia Y. M. C. A. sent me to live with the men—a free-lance among the 300,000 Australians. I could carry everything I wanted in a haversack, no fame, no advertising, no one to have to report to. Usually I blew into a camp to mingle with the men and speak before or after the cinema. Mingling thus with the men I learned many things about myself. Once coming into a camp to speak in the Y. M. C. A. where I had been announced, I lost my way. I saw an Australian digger (private) ahead of me and asked how to get there. He said, "Going to hear that bloke?" "Yes," I said. "Is he a rotter?" asked the digger. "Oh, I guess he's sincere enough all right," I said. When we got to the hut he said, "Do you think he's got anything to say?" "I dunno," I said, "but I vote that we go in and if he hasn't I vote that we come out." "All right," he agreed. I didn't see him again till after the war. When I asked him how he liked the bloke that spoke he said, "Lord, I nearly died!"

Until the fourth anniversary of the war I had not preached in a church nor been in an English home. It had been decided to have anniversary memorial services in London. My chief informed me I was to represent the overseas dominions. When I got to London I found that Sherwood Eddy was to speak representing America, and Gipsy Smith for Great Britain. I studied hard, burning the midnight oil, to produce an oration that would knock

Sherwood Eddy and Gipsy Smith into a cocked hat! When the printed program was sent to me the names of Eddy and Smith stood out on it in bold caps as the principal speakers; mine was in very small type as the seconder of a resolution to be presented by the chairman. And written across the top of the sheet in a bold hand so that I should not miss it was a note that the seconder was allowed ten minutes. I went to my chief and he explained that he could not attend the last meeting of the committee on arrangements and that they had evidently thought the names of Mr. Eddy and Mr. Smith would be a good drawing card. "They thought," he said, "that your name would not draw. Don't you go."

And I thought of what was wanted—a tribute to the thousands who had made the supreme sacrifice; it seemed to me that a man ought to be able to pay such a tribute even in ten minutes. I decided to try to say a few chaste, honest words. At the hour of meeting, I slipped into the speaker's vestry; nobody knew me, nor met me; nobody said a word to me. I trailed on to the platform like a dog who has lost his home. The chairman, in a lackadaisical manner, read the resolution, and concluded by saying, "The resolution will be seconded by Mr. A—A—Ah—(grabbing the program from the reading desk and reading it closely) A—Norwood." I know no more. I presume I seconded it. I have a faint recollection of seeing people wiping their eyes and struggling to suppress their emotions. I do not know what I said, but I do know that life turned for me on that address. After that invitations came to me from everywhere, from the armies of the allies, from churches, from Paris, from Dieppe, from a professor in your theological seminary, from the English Y. M. C. A. to work among the men in London.

A SPIRITUAL CLINIC

Up in the gallery that day was Mrs. J. Fort Newton and daughter Josephine. Dr. Newton asked me to preach in January in City Temple. I said, "It's sporty of you to ask a stranger into your pulpit. If I can come I'll do it."

I came back and preached for him, then returned to my boys in the camps until the following October. When Dr. Newton resigned from City Temple to return to America, I was invited to take his place until my ship left for Australia. It did not leave and I am still there. You older men here are past learning, perhaps, but I have told this to you younger men that you may never hesitate to pull out all the stops. You do not know on what trifle your whole life turns in the Providence of God as on a pivot.

There was this thing about the army—when you got close to a man, it was his sheer manhood that gripped you. In our meetings together there were seldom any hymns, rarely a public prayer, except when the atmosphere was just right; the benediction was usually lighting a cigarette. My mingling with the boys was more like a clinic. At my billet I had hours when they could come and talk to me. It was a curious thing, but they all seemed to go back to childhood. You could see through them as though they were glass. With nine out of every ten of them there was a woman in the case and theology is child's play compared with women—both for good and for evil. Even

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now we can afford to give more thought to this thing than to theology. In squalid sin there comes at times a dazzling light divine. Man was made out of the dust of earth but God breathed into men the breath of life.

When a man came and talked frankly with me about his sins and his need for God and the Christian life, I often thought—"What would I do with him back home?" I thought of presenting his name for membership in the church to the deacons. What's wrong with the church that it has become a select club in which the odd man seeking light and help is made to feel awkward and unwanted! What are we going to do with a fellow who is seeking God but has a personal excrement such as profanity or a misinterpretation of a dogma? The church is a collection of people who are trying to live the better life and we should say to him, "Come right in here, if you're looking for help and willing to try."

City Temple is very open-minded. Many, many times I am thankful that Joseph Parker did not encourage the deacons too much and that people are still received according to the judgment of the minister. I'm a long way from Lome, so maybe they won't hear, but let me whisper it to you confidentially—I'm getting a veritable Noah's Ark! Recently a lady wrote me making application for membership. She frankly stated she was living apart from her husband, was making her living on the stage. With her letter she enclosed clippings of newspaper notices of her activities and a photograph of herself in dancing tights. You laugh, but I liked it! I sent for her. She told me she was a Polish woman from Galicia—that part of Poland awarded to Austria. An Englishman who had come to her native town was considered by her parents a good match for her. They arranged the match and married her off. She was a young girl still in her 'teens. After their marriage she discovered her husband was a drunkard.

THEN THE WAR CAME ON

Then the war came on, their home was burned and they fled as refugees, made their way out through Roumania and reached his native home in Yorkshire. There he told his people that she was an Austrian. That had just enough truth in it to make it a genuine lie. She was so despised and mistreated that in desperation she left her husband and went to London to find a home and make a living on the stage. In the great city of six million she decided the best thing a defenseless woman could do would be to associate herself with the church. She sought a Christian leader to advise her. She approached more than one good bishop in her search. Her vivid descriptions of the interviews were most interesting. You could see his lower chin resting on his upper chest as in sleek fat tone he expressed his shock, and when he learned where she was living because of the low rent, suggested that she ought to live in the west end. That girl blew into one church after another before she came to me. She has been a member of City Temple for eighteen months; she's always there, and is making a bold fight for a clean life.

What brings these people there? I don't know. Somebody has suggested it as spiritual affinity. I know that no ecclesiastical synod would stand by the list of members

admitted. I don't stand for their faults and failings but for the light and character they seek. City Temple people are not a select club though I hope they are of the elect. They are people who hope to live better. Those who are thus trying often turn out to be the best type of people.

Another instance of the kind of experience we are having came one day when a man was in my study to see me and my secretary came to the door with a letter, and said the man was waiting below for an answer. I sent word for him to wait. The letter was ten pages, closely and illegibly written. When I finished in a few minutes with my man I sent for the visitor who had brought the letter. He was a burly, stubborn-looking Scotchman. He said, "I have nothing more to say. I promised to give you the letter. I wish you good morning." He tried to go but I managed to detain him, offered him a cigarette, and he thawed a bit and told me his story.

HIS STORY

His father was a butcher up in Scotland. The son had migrated to America and set up a butcher business for himself. The war came. His wife died. He was restless and finally enlisted with the Canadian forces. He put his daughter in the care of someone whom he thought he could trust. After the war he had gone back to America but failed to find his daughter. He learned that she had been inveigled by a man into an evil scheme. He had appeared to her honest and sincere and promised to marry her. Instead she found herself in a house of ill-fame. The father searched until he found his daughter and sent her back to Scotland to the grandfather with a warning that she should tell no one of her misfortunes but start life afresh. He then looked for her betrayer. He finally found him, and before a large group of men denounced him for what he was, and shot him dead. No one in the group offered to interfere. He walked—not ran—away, was arrested by the police, tried, sentenced to jail for fifteen years. But the public took the matter up and agitated the case so that he was set free in ten months. His old father stuck to him through the whole thing and wrote to him to come back to Scotland, and take over the business for he was over eighty years old.

At Liverpool he received an anonymous letter saying his daughter had gone off with another man, a wealthy manufacturer, and was living with him, unmarried, in London. A messenger of the father was also there to plead for the boy to come home. No; he would not go. He would go to London. In his desperation, he came to me. "Everything is in the letter," he said to me. "There's nothing you can say to me. I have nothing more to say. I wish you good morning." Then I said something that seemed to get him.

"GODLESS OLD JUNGLE"

"Your old father's a good sport. He's stuck to you through thick and thin, hasn't he? He's pretty feeble, too, isn't he? You're a nice one. Fine return you're making, breaking his heart. Better let God Almighty take care of this. You've tried once taking his law in your hands. There's a place in the good book that says "Vengeance is

mine, I will repay, saith the Lord." I don't know much about your daughter, but I do know your old father is a good sport and you better stick with him."

He stuck out his hand and said, "Thank you. I'm going to Glasgow." He left. I haven't seen him again and don't know where he went. But that's typical of the kind of thing we meet in the city. Godless old jungle! Comfortable enough for the rich but hades for the poor! Livable for those who have homes and friends but bitter ice-fields for people with no friends! Now and then spewing out her flotsam and jetsam and giving us a glimpse into the depth of her. We need to cultivate the faculty of reaching for wreckage; make ourselves easy to approach. Not slobbering over things nor putting ourselves in a glass cage, but remembering that the devil is close to an angel. Let us make it known that though a man is a rotter a miracle can happen to him that will bring him into the kingdom of God.

There is something pretty good after all in the gospel of Jesus Christ. I hear that you are having difficulty with

what are called the "Fundamentalists." People know a lot about God—they've got it all planned out. But they know mighty little about human nature. I believe we get nearer to God when we get nearer to humanity—nearer than in oceans of dogma. I never had the slightest doubt that the unrest prevalent in the world in this generation would attack the church. The cleavage is not ecclesiastical, but, as by the rod of destiny, we are being divided, the sheep from the goats—the forward-looking, venturers with a vital faith, from those who refuse to look forward.

Jesus Christ held that he had not exhausted the whole of truth. He was rather a sower of seeds, which like acorns grow into oaks. "I am with you all the day, even unto the end." Go out after Christ. You will find him not among cut-and-dried dogmas, but where God and men meet like Father and sons. Give God a little trust; he's able to manage his works. Get the passion for souls—not in the traditional, stereotyped meaning of the phrase, but savingly, redeemingly. And I think we'll find our way out to the light.

Little Biographies of Lustrous Americans

By Joseph Ernest McAfee

IV

HE IS a retired farmer—with bold accent on the tired. He has, indeed, worked hard. He and his wife have raised nine children, all of them in good health, married and set up in some sort of business, except the youngest daughter, who has asthma, is still at home, but has steady company. The old man and the Mrs. have moved to town, though they still hold on to the farm. They are likely to hold on. They have specialized on holding qualities. He was born and mostly reared in one middle western state, spent his early married life as a tenant in another middle western state, and then homesteaded under severe conditions in still another. You bet, he holds on to that land acquired through much sweat, with which perhaps some blood was mingled.

They have lived in their box-like town house for about two years. They have succeeded in getting the front room papered, the Mrs. has. She hopes to carry on, in the eons yet to come, until the house is covered. There is a spigot in the rusty kitchen sink, but no water comes out of it. A pipe connects the spigot with the galvanized iron tank on a rickety frame in the back yard. A small windmill and pump seem designed to fill the tank, but the mill does not pump, and the pump is not attached to the pipe leading to the tank. He says the tank leaks. She says it does not. There the matter stands. The question is one of ten thousand over which the two perpetually jar. If she were a man, she would find out, and mend the leak, though there really is no leak. The house has six rooms,

though the whole is scarcely enough to disfigure the landscape.

The only implement in the house devoted to the family's ablutionary propensities is a granite-ware washbasin still surviving years of rough usage, kept in the kitchen sink. Here he and the Mrs., the daughter, the young business man boarder from down town and guests, resort for their matutinal and such other ablutions as they indulge in. The water comes not from the spigot, as afore explained, but is dipped from the identical bucket with the identical dipper which serves for all other purposes, culinary, domestic, and pastoral, for which water is employed about the premises. There are two mirrors available, one in the parlor and the other above the side-board in the dining room. Before the latter the daughter does her hair, while her steady awaits her in the parlor. The door between stands open to expedite conversation. The guest is invited to use the mirror in the parlor for shaving and such incidental employment as a mirror may be desired. Our retired farmer is a philosopher. She is a doer. He has doubtless done somewhat in his day, as attest the farm, and the nine, grown and at work. All that, however, may be much her doing. She is clean, and serves clean and wholesome meals. But both he and she have rigidly-accustomed themselves to doing with what lay at hand, or could be acquired with a minimum of effort and ingenuity. He is becoming one of the leading citizens of his town. Does he vote for new bond issues to replace the inadequate school house within a short stone's throw of his

house? Well, does he? You do not know him, have not discussed politics with him, have not heard his deliverances upon the mighty questions of national and international significance! Guess where he stands. He has not bought a new suit of clothes in a decade. Why should he? What might he do with them? The family closet in the one down-stairs bedroom is already full of clothes carried over from long years. He has a suit on his back. What needs he of another? Does he like these modern hifaluting ways spendthrifts employ in his town by way of aping city extremes? Just ask him how much he likes them!

Hear him expound by the hour his philosophy of life, personal life and social life, his own regimen, his town's program, the national destinies, and the hopes of humanity. Then gasp for breath as you realize that his name is legion, that he is the back-bone of the American town, east and west and north and south. If there is virtue in a stiff back-bone, we have it. Hands and feet will have to be shifty and indefatigable, to keep up enough circulation through the system, to prevent complete ossification of that same backbone.

V

BEING a trilogy, the subject is three, two boys and a girl. They live far out on the frontier. They cannot help it; they were born and have been held there. They are as awkward as the cattle of their own ranges, and their speech is a whang, needing the most careful attention to be recognized as English. They have stuff in them.

Their teacher is a pedagogue of the old school, thoroughly humanized. He came from somewhere, not where he is now. His speech shows the refinement of touch with reputable standards of diction, modulation and inflection. He brought the youngsters across 200 miles of fierce roads, with the father of the girl as chaperone, matching them in debate against a winning team from one of the sophisticated towns of a distant portion of their state. When the test was of sheer think-stuff these gawky, overgrown youngsters from the plains could tuck away the brains of the town infants in one of their cells and hear it rattle as they walked. But the instructions to the judges were strict in the items of manner and diction and grace in speech, so that the vast superiority of the town juveniles overbalanced the better brains of the plains youngsters. They lost the debate. They returned home broken-hearted. The teacher saw what was the matter.

He knew he had in hand the stuff of which Abraham Lincolns are made, but his tongue could not wag fast enough to correct either by precept or example the effects of the overwhelming uncouthness in which the lives of his charges when out of his presence were immersed. Who is to blame? Is anybody to blame? Is it blameworthy that some of the best brains of the generation should be bestowed in youth who walk like a cow, whose speech comes in a rasping whang through their nose, and who, when they rise to pour forth the torrent of ideas which inspire them, direct their limbs with a grace peculiar to themselves and a kangaroo? If any of us think this funny or nice or noble or even pardonable, he has another guess

coming. This is tragedy, and somebody has committed it.

The telling chapters in the history of American pioneering, have not been written. When the time comes for them, the sheen will peel off some of the earlier chapters, and some smug body or bodies will get a jar which will make their complacency feel like an ague chill. These youngsters are branded and blighted for life. They will whang through all their days, and will leave a cowpath behind them wherever they go. This damaging uncouthness is none of their choice, none of their wilful or conscious doing. Who has forced it upon them? Why? We have galloped over our wide and wild plains. Greed has scattered to the wastes, away from culturing human associations, the land-hungry. Hardy men, there? They are the glory of our adventurous race? Ask the women, many a one of whom has been saved from the mad-house only because civilization had not reached out far enough in their direction to supply one. Ask these children, after they have come to full consciousness of how they have been imposed upon. Stout, husky bodies,—yes, life on the rough, open plain may have given them that. A dauntless spirit? Yes, perhaps an enforced resourcefulness is their boon from the wilds.

But life in its fullness is association with human kind. Every child has a right to be born, and to be reared, where he can avail himself of this culture, without which life remains barren, and for which no other acquisition can compensate. Deliberate choice of the role of pioneer or recluse or adventurer may be a privilege society is under some obligation to allow the autonomous adult. But forcing uncouthness and barrenness and sterile isolation upon unconscious youth must rank with the other crimes which a greedy civilization has perpetrated against the young. The denizen of the city slum at least establishes remote contacts with refinement and the sanctities of civilization. It is a ranker greed, a more flagrant outrage upon the young, which drops them like the progeny of the beast to shift for themselves in the open or among straggling bumpkin elders sinking every year deeper in their muck of sloth and uncouthness.

VI

NINETEEN-sixteen hit him. He went to sleep one night worth a quarter of a million of dollars. When he awoke next morning he had less than nothing on which to support his wife and baby. He moved to a live town and went in to make it liver still. After his neighbors had measured his pace they put him at the wheel of their chamber of commerce, not a place to make money for one's self, but to have a lot of fun making it for the community. He had fun. He quit to have more fun of the same sort at the head of a three-million dollar enterprise which marks the transition from the old days of small town dickering to those of city development.

He is a big man. Big enough to smile through adversity, and reckon the "best wife in the world, and the sweetest baby" of more significance than a business collapse. He is the kind who give small towns big city souls. His chamber of commerce policies marked a new era, the passage from factional bickering to broad-gauge commu-

nity service. He would not let factions fight. He called them together in his office and made them talk. He listened to them break up in a row; then he went around to them after a few days and called them to another conference. If they rowed again, he arranged still another conference. He would not let the clash between labor and capital stagger him. They did not clash in his town.

During 1920 and 1921 when Judge Gary was on his high horse and the national and local chambers of commerce were creating red-hot bolshevists through the "vindication of the imperishable American doctrine of the open shop," no bolshevists were created in his town, nor did work stop for one hour through misunderstandings between labor and capital. Labor unions in the building trades, under his leadership, voluntarily reduced the day's wage by from two to four dollars, on the assurance that prices were reduced on food and other necessities. The labor leaders think he is about the best thing which ever happened in their town. Employers retain their sanity in dealing with labor when he is sitting at the council table. He is not himself a labor leader. He was never a work-ingman, as the term is used in business circles. He has been an employer most of his life. He managed mines at one time, and he saw no sense then as he sees none now in setting labor forces by the ears. Laboring men, when they come to know him, have more confidence in him than in their own leaders.

He has the sense of justice highly developed. He can

see both sides of any question. When a question has only one side he chooses it, and shows everybody what it is and where he stands. No one can have a row with him, and the man who presses a disagreement soon finds himself so lonesome that all the fight evaporates. He is neither a colorless neutral nor is he a rabid partisan. He believes in making things go, and he knows it takes everybody to make things go right and strong. His earlier business failure does not embarrass him. He tells you about it before you have talked with him fifteen minutes, if the conversation makes a place for it. He is in business to succeed, but he knows there are some events more disconcerting than what is commonly known as failure. That wife and baby, and his home and his community's interests, are features of his life program, and nothing ever gets big enough to overwhelm them or set them aside.

He is enthusiastic about his town without supposing it is the only thing on the face of the earth. He is big enough to know what is going on in the big world, and to take a hearty and unembarrassed part in adjusting the squabbles of petty storekeepers bent upon cutting each other's throats. He can make little people feel their littleness without embittering them by his sneers. He can play the worthy citizen of a great nation and keep on familiar terms with Jack and Jim and Charlie on the streets of his home town. He and his ilk are the community builders of our civilization. They will make Main Street in Gopher Prairie a thoroughfare of world traffic.

A Letter to the Devil

By Edward Scribner Ames

DEAR DEVIL:

As in the case of many other letters, I have intended for a long time to write this one to you. You know how it is with us mortals. Indeed it is commonly believed among us that you are not a little responsible for the fact that we plan to do things, cherish the hopes of realizing them and not infrequently find ourselves completely baffled by unforeseen circumstances. Consequently I must begin this letter to you in the characteristic way, by saying that I have intended for a very long time to write it. Several years ago I began what my friends thought a rather presumptuous correspondence with certain celestial beings. I wrote to Father Time and to Mother Nature and to Jesus and one day I wrote a letter to God. Of course it was natural to think also of you, but the letter to you was deferred and neglected and crowded out by just one thing after another. Since then the Great War has run its bloody course to the cessation of battles and we have come to the sufferings of post-war disease and famine and bankruptcy and despair.

What wonderful days these must be for you. With what ecstatic, fiendish glee you must gloat over the world your eyes behold. It gives me a strange feeling like the onset of nausea, to think of your being able to enjoy the

spectacle of our earth and the pageant of its crippled men, weeping women and starving children. I can have a little more appreciation of your mood when you listen in at a Peace Conference or a Disarmament Conference or a session of Congress. For in all these there is such a mixture of interests. The seeds of hatred and suspicion, of petty nationalistic and partisan loyalties which you have so diligently sown in the souls of men are bearing fruit. The best and the wisest of the counsellors are perplexed and confused. They look anxiously about at their conferees and then remember the discordant voices at home among the people they represent. Bewildered and perplexed by the overwhelmingly vast and complex ruin of the world, the wisest men stagger and tremble under the burden of uncertainty and fear.

INVENTIONS OF SCIENCE

But it must puzzle even you that they hold out at all. I wonder when the war approached whether you did not think it would be the end of man's effort to build what he calls civilization. It was clever of you to suggest that the wonderful inventions of science could be used by one powerful nation to conquer all other nations of the earth. You have reason to distrust those inventions. They de-

stroy themselves. And there are other inventions which make it easier for good men to band themselves together. Your enemies can conspire against you more effectively than of old. The police have telephones and automobiles and motor cycles. They carry more deadly weapons and they are more intelligent and better trained. For every rogue you can teach mischief, a good man and a detective are in preparation by the schools and the reformers. And now the war by which you would have laid waste all the civilization men have so laboriously builded has itself become a stupendous object lesson of the futility of force and intrigue. The world conferences, leagues and peace councils never were so numerous and earnest. You are stirring up the peoples of the world through what you make them suffer and they are threatening to sink your battleships, dismantle the big guns and take to the ploughs and the pruning hooks.

On account of such consequences of your policies I wonder whether you are so very clever after all. It must excite an awful rage in you to have a mortal think you stupid, but isn't it your own fault? Do you not blunder? Is it not your eternal doom to have your machinations defeat themselves? I would really like to know just how you feel when a gang of thieves and cut-throats fall out among themselves, and destroy their own works. Are you a pessimist or an optimist? If you are a pessimist you should wish to have evil succeed, but the only success evil can have is destruction and loss. I do not see how you can really be hopeful of the fulfillment of evil without being a sort of optimist. We are told that it is your highest joy to turn things into emptiness and disaster. But if your policy wins it means loss, and if you lose you are yourself defeated. Your happiest moments are when things go wrong but as fast as they go wrong people are aroused against you. No wonder you work all the time with a haunting fear and a relentless sense of failure.

INSINUATING CHARM

In this mood I almost pity you. I say to myself, Poor Devil, he must go on with this stupid business age after age, trying to make himself think it is interesting and adventurous and effective, while he knows all the time that it is only the old intrigue and deception and imposture. Then I remember that you have seen better days. Once you had a high seat in heaven. Your ambition mounted too high and you could not fulfill your dream. The scheme failed and you were hurled down to the depths of hell. Naturally that made you bitter. It bred cynicism in your heart. Always you seem now to go about impressed by the futility of effort but still impelled by a quenchless energy to carry on intrigue and imposture. Maybe that is the reason why your favorite device for compassing the downfall of mortals is to flatter and cajole them into cherishing vast plans and hopes only to bring them down from high pride to base humiliation. Thereafter they distrust life, smile at buoyant youth and protect themselves against the illusions of faith.

I call you "Dear Devil" with some misgiving. It is partly because there is a kind of strange fascination about

you. At times you seem very attractive. When you appear without disguise, I have no trouble in hating you with my whole soul. But when you come in gay attire, smiling and en-hanting, I wonder if I have not often done you injustice. You know too well how to impersonate the bearing and the manner of a friendly spirit. Your soft speech and insinuating grace charm me into confidence and disarm all my suspicions. If you always showed your hoofs and horns I could steadily oppose you, but you know too well the art of attiring in costume. I am compelled to acknowledge your cleverness and your adaptation to your task. You are too wise to appear any longer in our world as an old pirate with slouch hat and drooping mustache and a knife at your belt. You wear fine clothes, speak with refinement and use the lures of art.

INGENIOUS SCHEMES

In my poverty you come to me with charming tales of magic stocks in oil companies or coke ovens or banana groves. Then you show endless ingenuity in thwarting the enterprises. You make the directors of the companies disagree. You promote stronger competing companies and crowd the small investors to the wall. Often you elect an inefficient manager or you throttle the industry upon which the profits were to be made. Now I know how to withstand you in these things. I have only to tell you that I accept my poverty and have surrendered all the old desires to have treasures of gold and silver and lands. I can hear you laugh with incredulity and amazement but in spite of your effort at ridicule I know how completely I have defeated you in that one field. You can do nothing where desire is dead. Nothing weakens you and turns you away in such confusion as the absence of attention when you parade the old apples of temptation.

Still we must give you credit for being resourceful and tireless in returning to your endless task. For when I dismiss your offer of gold you beset me in some other way. If I gird myself to go in quest of the truth, you weary my flesh with sitting all day at my desk. You show me the long shelves of the books I must read and you do not fail to make it clear that wisdom is written in many languages. And if I persist and force my way among the dusty tomes you find in them and lay upon my table a vast profusion of beliefs and opinions. Seemingly great men have held opposite views of the most vital things in life. You know how that insistent fact confounds the minds of mortals. Then in the moments of fatigue and perplexity you suggest that of making many books there is no end and that much wisdom is only weariness to the flesh.

A SOUL FLATTENED OUT

Many times I have seen you by sheer exhaustion flatten out a soul upon a noble but gigantic undertaking. I shall never forget the young woman whom you persuaded to throw herself fanatically into conventional forms of religious work when she came to this city. That was several years ago. She was earnest and sacrificial. With a grand abandon she labored on committees and in personal work. You let her think that the salvation of the city depended

upon her. In a few months she broke down, moved to another part of town, burrowed into a quiet little flat and let herself believe that the distant roar of the great metropolis carried no longer any moral challenge for her. Neither do I forget the business man who devoted himself with such fury and financial sacrifice to his church that he could not support the strain and then became an easy victim to the idea that the effort was useless and the cause chimerical. I wonder whether your countenance lights up or darkens when I remind you that both of these overwrought, exhausted souls took refuge in Christian Science.

"TOO MUCH OF A GOOD THING"

But I think you like it better when you succeed in getting folks, by fatigue and revulsion, to renounce the good works of religion altogether. You have encouraged zealous parents to urge religious services and disciplines upon their children to such an extent that when they are grown they earnestly depart from religion altogether. "Too much of a good thing" is apparently one of your favorite mottoes—too much learning, too much money, too much love, too much religion. And one of the texts of scripture which you quote to suit your purposes doubtless is: "Let your moderation be known unto all men." Sometimes I think the quiet, patient, persistent souls who know how to mix their work and their play, who are earnest but do not take themselves too seriously, who are willing to work on the committees for which they are fitted but who do not try to manage the whole campaign, are the ones you would most like to defeat.

I suppose you have some surprises now and then in your sport of trapping human souls. It is interesting to think of you, with all your arts and your long experience, being baffled by some unpretending little person with a mind of his own. And it is disconcerting to see you carry off without a struggle some Benedict Arnold, or bank president, or United States senator. But the greatest surprise you have, I imagine, is to find how little you gain for all your pains through the long years of your struggle. I once read that you sometimes tire of the endless competition with Deity for the souls of men and seek to end the contest, but without success. They say you are engaged upon a kind of cosmic game of chess with the Creator. He "creates the board, the pieces, and the rules; he makes all the moves; he may make as many moves as he likes whenever he likes; (and you are) permitted only to introduce a slight inexplicable inaccuracy into each move, which necessitates further moves for its correction." You cannot win the game but neither can you lose so long as you keep it going.

A SHIFTY CHARACTER

You present a variable and shifty character. Milton gave you a certain grandeur after you were cast out of heaven down to the lowest depths of hell. I cannot suppress a certain admiration at the spirit and desperate determination with which, in his picture, you accepted your fate. "Farewell, happy fields, where joy forever dwells," you said, and "Hail, horrors, hail, infernal world." "Better to reign in hell, than serve in heaven."

I have been reading your history and tracing your origin in the superstitious and fear-bound mind of early man and following you up to the more majestic and terrible Satan of Dante and Martin Luther. Your management of the Spanish Inquisition and of the burning of witches seems now rather clumsy work. It should fill you with chagrin to think of the awkward instruments you allowed them to use when you might have invented modern dentists' tools or chemists' slow poisons or the tortures of suppressed complexes and the delusions of hysteria.

I think one of your cleverest arts is to keep people from too close and harmonious association. When they try to get together you know how to make them jealous and suspicious. Grand Opera stars become envious of one another. Great philosophers have confessed that a powerful motive in their search for truth was to excel the philosopher across the way. When the pope dies, old partisan cliques within the college of cardinals array themselves in the struggle to elect their candidate. When the Christian Scientists begin to attract great numbers of people into their temples, the directors of the mother church and the trustees of the publishing company fall out and go into the secular courts to find out what is right and proper for mere men to do. When I asked one devoted to that way of religion how it happened that these leaders went into the courts at all, she said it was to find out the truth. But they had all insistently professed to the world that they had more certain access to absolute truth through their own teachers than through any human agency. That was a fiendish thing to do to a nice, new, fresh religious movement which was going along with such smooth and cumulative momentum.

MAKING FELLOWSHIP DIFFICULT

You have so impressed many sensitive souls with the difficulties of working with their fellow men that they adopt the theory and the policy of independent, individual living so far as it is possible. Your favorite method seems to be to take a capable person, train him in criticism and dissent, and then make him so conceited about himself that he does not believe it is good for him to associate with ordinary mortals. He becomes censorious and unhappy and unproductive. He does not believe in democracy nor in social programs. Marriage is a yoke and his profession an irritating necessity. Your tactics are employed upon the most favored of our kind. Young men and women in college are given extensive sophistication in knowledge about life with relatively little cultivation in the habits of happy living or in the things that can most encourage and inspire them to useful and satisfying careers in cooperation with the masses of men. You have succeeded in tainting the fountains of intellectualism with too much cynicism and selfishness.

But no one knows this better than the educated man himself and he is rapidly realizing what a colossal imposition your devilish individualism is. You will have to devise some new corruptions to dissuade men from the growing conviction that the work of the world is a task for collective effort. We are beginning to know what the

collective mind of a group or a community is and how it may be developed and expressed. What do you think of the people of the United States amending their constitution to abolish the saloon and to enfranchise woman? Those two amazing accomplishments struck at two of your greatest strongholds. What can a poor Devil do with a world where there are no open saloons to entice the youth and plot against the order of the world? And no race of subject women to exploit? To think of the world becoming sober and feminine in one mighty movement of intelligence and of idealism is to imagine your throne shaking under you. I have read that at your smile "the criminal statistics of a myriad planets displayed an upward wave." This leads me to conjecture that, with a single thrill of terror in your breast over the success of some popular reform, the spirits of the saints on all the shining stars send forth a new and radiant effulgence.

When with Faust you saw Marguerite flee into the church to purge her soul, I remember how you turned away from the light which streamed from the Cross. You shaded your face and shuddered. What would you do if mankind should rise in a new fervor of aspiration and gather about that cross, under the high altar, and in the presence of God? How do you regard the enterprises which mean greater intelligence, less disease, the elimination of poverty and the building of one brotherhood out of all the peoples of the earth? Do you think you can invent sophistries and hatreds and prejudices and ambitions rapidly enough to cope with the growing powers of light?

THE DEVIL'S DUE

It is doubtless whimsical and foolish for me to be writing to you in this way, but it helps me to clarify my estimates of you. I do not wish to underrate you. We mortals encourage each other to give even the Devil his dues. We honor you in certain ways for we often acknowledge your power and ingenuity. We compliment a man by saying he is as clever as the Devil. We express our amazement over some great achievement or some quite surprising turn of fortune by exclaiming that it beats the Devil. There are times when we magnify you too much. We make you an easy excuse for all the things which do not turn out to our liking. It is a great temptation, which you no doubt fully appreciate, to blame some one else whenever things go wrong. We mortals dislike responsibility. We decline to take the risks if we can make anyone else bear them. Children blame their parents for their faults, parents blame their own lack of training, or the pressure of the circumstances and we all blame everything on you. We are beginning to realize that this is a very bad habit. It prevents us from taking ourselves seriously enough. For when we do face the fact that we must take our affairs in hand more than we do and be responsible for the outcome, it makes us more thoughtful, more cautious, more resourceful and in the end more confident.

It has been some gain over you to find that you were not so important a factor in our mistakes as ourselves. And now that we have begun to learn how to think of an

individual in terms of his environment and associations we are becoming more hopeful of breaking your hold upon us. We have begun to translate you into human and social terms. So long as we continued to think of you as remote, dwelling in the far-off infernal regions we could not seem to avail much against you. But we are getting more assurance now by conceiving you in terms of our own inner struggles for happiness and success. Instead of a huge creature treading the marl of hell and commanding an army of imps, we regard you as the personification of the impulses which arise in us in conflict with the good. When we are beset by a sense of duty and a craving for pleasure which would defeat that duty, we experience the very stuff out of which your whole being is constituted. It is not always a simple matter to determine how much recreation we need, how much rest and leisure and reverie. It is as if there were a point where these innocent and useful things begin to change their character, for a wholesome pleasure too long sustained is transformed into ennui and disgust. It is a fine point which the wise men have not settled as to when play becomes work and joy changes into pain. Thus every quality of our character may become a defect.

COURAGE AND FEAR

It is necessary to have some initiative but too much of it makes one presumptuous and inefficient. Courage and persistence are important to achievement in this world, but fear may make us wise to run away and live to fight another day. Generosity and charitableness smooth and heal the rough edges of our social life but the generous soul may unwittingly encourage dependence and helplessness in others. Optimism is wholesome if it is sufficiently alert and timid, but undue faith in the rosy promises of the future may lead to false security and failure. Every man should bear his own burdens so far as he is able but if he attempts to bear them entirely by himself he will break under the load. We are told to bear one another's burdens but if we go too far in that direction we become meddlers and busy-bodies. We are exhorted to cultivate meditation and the quiet life but if we withdraw too much from the world we wither and die. The life of action is alluring but it quickly engulfs us in a fierce struggle where it is difficult to cling to the things of the mind and the spirit.

But you are ready, I know, Great Spirit of Evil, to encourage all such balanced reflections upon life for you well know how it paralyzes our wills and turns us aside into the nearest shelter from the heat and turmoil of our earthly existence. And therefore I do not take these difficulties too seriously. I know that life is an adventure. It can not be lived to the full by our fears and our counsels of prudence. I hearten myself by looking at the records which time has inscribed for our guidance. I see the lives of many men who were under your tutelage—Nero and Judas and Caesar Borgia and Pope John Twelfth and Ivan the Terrible. I look about me in my own time and see people drifting and wandering, selfish and unhappy. I see also the long line of the royal souls who have built themselves into the cumulative history of our race—Socrates and Buddha and Jesus and Saint Francis of Assisi

and Martin Luther. There is no confusion as to the broad outlines of the path they trod and the deeds they did. And you know full well that, for him who keeps his eyes upon the signs along the thoroughfare we travel, it is increasingly easy to discern the way that leads to fruitfulness.

Therefore I seek no magic to overpower you. I repeat no formulæ of words to dispossess you. I deal with you quite directly, acknowledging that you have power but believing also that you cannot stand against the light of truth and the appeal of suffering love. Again and again you have been dispossessed of your seat in heaven and the warfare will not cease while there is yet a mortal soul seeking the celestial light and the peace of God.

Very sincerely,

E. S. AMES.

The Lion in His Den

By Lynn Harold Hough

THERE was a particularly easy chair beside the couch upon which the Lion lay. I dropped into it a little weary after a full day's work. On the little table within easy reach of my friend lay the usual assortment of books. I picked up two of them. On each I read the name of Dr. J. H. Jowett. One was "The Eagle Life." The other was "The Friend on the Road." My friend watched me silently as I fingered the pages of the two books. I was picking out a phrase and a sentence and a paragraph here and there and so we sat until the quiet of the room and the gentle friendliness of the book—Dr. Jowett's writing had wrought their own magic and the wheels of my mind began to move with easy energy.

"Well?" I said at last looking up.

"Well?" the Lion enquired with a quizzical smile.

"No, I don't intend to talk today," I insisted. "Here you have been with these two books all day, and you are full of thoughts and feelings all ready to creep into words. Let me have some of them."

The Lion moved a little as he prepared to speak.

"Dr. Jowett keeps growing for me as the years go by," he began. "I heard him first years ago when he was at Carrs Lane in Birmingham. One felt at once the delicacy and grace of his mind and the subtle spiritual charm of his preaching. Dale has always seemed to me like a great cathedral. Jowett seemed like the marvelously embroidered communion cloth upon its altar. I was interested in the rare art which hid from sight the fact that it was art at all. I never forgot the sermon. But Dr. Jowett did not become one of my preachers. I was in all the hot enthusiasm of athletic activities. I had just been going back to Kingsley and my own mind responded to the yeast of a new restless social passion. I wanted a rugged voice all full of the sense of the thrust of verbal swords. Once and a while I would find a quiet mood when I would read a book by the minister of Carrs Lane with the feeling that I was listening to the horns of some wonderful spiritual elfland. But it all seemed remote from the world where I was living."

My friend lay very still for a moment. I was half afraid he would not go on.

"Then came the day when I was put out of the fight. And a good many other days followed after. Gradually I came to read many things and I found that I was asking new things of books and receiving new things from them. One day I picked up Dr. Jowett's "Brooks by the Traveller's Way." In a page or two I found its author all over again. Of course the change was not in him. It was in me. I knew now by a curious insight with what hard training in the gymnasium of the spirit it had become possible for this man to write with his gentle serene understanding of the evasive secrets of the soul which so easily elude the seeker that they can hardly be put into words. I found the virility back of all his gentleness and the strength back of all his fineness. It was as if a man who had only cared for a brass band had learned to love a violin. I had found a new instrument and I had found a master who knew deep and wonderful secrets of the music of the spirit."

The evening sun came through the western windows as the Lion spoke. Then when he was silent the colors out on the sky had their own words to speak and we sat together in the companionship of the swan song of color as the day bade the world farewell. At last the greys began to take the place of the reds and the purples and in the growing shadows my friend spoke again:

"These two books keep up the high tradition. 'The Eagle Life' is a series of meditations, brooding and understanding and rewarding upon many a seminal sentence—these sentences gathered like flowers from the Old Testament. 'The Friend on the Road' is a similar collection based upon luminous words which glow in the heart of the New Testament. The marks of the passing years are upon these volumes. There is many a line now upon the face of Dr. Jowett's art, worn there by the cruel anxieties of the years of the war. There is many a phrase the cut of whose insight comes from the searching experiences of the difficult days through which we are passing. There is a new sweep to the mind. There is a deep response to the perplexities of this bewildered age. But under all and through all there is the same sure music of the eternal verities. The tone of the music has deepened. Its minor is more poignant. The hand which holds the bow can draw more mellow meaning from the strings. But rising from the human sympathy, high above the voices of this troubled age as they speak in this understanding interpretation, is the authentic voice of perfect peace and everlasting serenity which is the voice of God. So Dr. Jowett has become one of my preachers. And now I go back to him day after day."

Contributors to this Issue

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British Table Talk

London, May 11, 1922.

WHEN misguided persons on both sides of the Atlantic are trying, for various reasons, to drive a wedge between the United States and Great Britain, it behooves those who believe that the peace of the world is bound up with the relations of these two countries to do all they can to counteract such sinister influences and promote clear understanding and good feeling among all English speaking people. The recent visits to England of distinguished American journalists who are working for international unity have been specially welcome, and their utterances in this connection have found a cordial echo in the hearts of large numbers of people on this side. We rejoice to have the assurance of Mr. Frank H. Simonds that, while Anglo-American relations are likely for an indefinite time to remain disagreeable occasionally, they will be "dangerous never," and that when American and British representatives are present in any international conference they will tend to act together on most questions. Mr. Adolph S. Ochs, of the New York Times, who has shown himself to be an enthusiastic advocate of the closest and most friendly relations between the two countries, quotes the motto of the state of Kentucky as defining the policy that they should pursue: "United we stand; divided we fall." He is convinced that the entry of the United States into the League of Nations is only postponed until the century-old controversies are removed from the sphere of international deliberation. He represents America as saying in effect to other nations: "Establish a righteous peace, and we are prepared to join you in maintaining it and in making afraid those who wish to disturb it." Dr. Frank Crane, who is now in London, is also an ardent advocate of the league. He tells us that it is a mistake to think that it was defeated in America: "It never came to a square issue. It might have passed twice, but it got into a political tangle." He says that people have got to cease thinking of themselves as British, French, German and American and to think of themselves as human beings. He regards Great Britain and America as the trustees of the human race at the present time; for they are the two great nations with an underlying conscience and a moral influence in the world. Having come to Europe to find out what is the matter with the world, he has come to the conclusion that the only cure for the prevalent hate and egotism is a revival: "Something has got to be done to touch the spiritual possibilities of the race. We have slumped into materialism. The human race is always the same, it has indistinguishable good and bad, and we have got in some way to touch the spiritual nature of the world—it may be by the arising of a Savonarola, a Martin Luther, a John Wesley—but it must be done." Dr. Crane thinks the conscience of the world is becoming liberated and he returns to America with a more hopeful feeling than when he left it.

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Prophetic Voices

Will the Dean of St. Paul's fulfil in an increasing measure the role of the modern prophet, denouncing the sins of his age and reasoning of righteousness, temperance and judgment to come? He has many of the qualifications for the office. Today his voice rings out above all other pulpits in Britain, he certainly does not flatter his hearers, and it is pointed out that many of his foretellings have been fulfilled in an extraordinary way: "He sees beneath the surface, and with his wide knowledge of human nature and his deep reading of history and philosophy he detects what is often hidden from the average man." On Easter Sunday, addressing from the cathedral pulpit a vast concourse, he subjected present-day morals to scathing censure. We are threatened, he said, with a great outbreak of licentiousness, such as that which disgraced England in the reign of Charles II., and again during the Regency after the

war with Napoleon. Authority in morals seems to have lost its force; men and women do what seems right in their own eyes. Associated with this moral decline is a wide-spread want of faith in the Christian revelation and an outbreak of puerile superstition which carries us back to the mentality of primitive barbarians. Some who accept what they take to be the social ethics of Christianity are unwilling to be ruled by its individual ethics. How many people, asks Dean Inge, now take at all seriously what our religion tells us about repentance, conversion, prayer and moral struggle? How many really understand that the Christian has to live as a soldier on a campaign, or as an athletic training for a race? How many make a practice of self-examination, of meditation, of earnest prayer? Canon Peter Green, of Manchester, has been speaking in similar vein. He says the old ideas of duty, based on the Bible and the catechism, are gone, and there is as yet nothing to take their place. And so, on all the most important questions, touching not only the individual but the family, business, the state, religion and international duty, there is the wildest chaos. In "The Things We Are", by John Middleton Murry, one of the characters says, "It used to be quite certain that you were rather wicked if you ran away with somebody else's wife.... now you still feel uneasy—for quite different reasons. Chiefly because there is nothing to feel uneasy about—and that feels very queer." Bishop Temple insists that the only cure for moral laxity is religion, that the gospel of Jesus Christ will save people when nothing else can. This view is supported by a Harley Street specialist, Dr. A. T. Schofield, who traces the lowered standard of morality to neglect of the Scriptures. At the bottom of the evils, he maintains, is "the loss of the Bible in the school owing to the warring of the sects; the loss of the fear of God; the discrediting of the work of God; the absence of true religion and parental control in the home." These and other voices are warning our day and generation of the inevitable consequences of evil courses, but what the age needs is a preacher whose clarion note will compel attention and cause people not merely to mend their manners but to undergo a change of heart.

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Social Application of Christianity

The demand for the application of Christian principles to social and industrial affairs becomes increasingly insistent. The Lambeth conference resolutions on the church and industrial problems emphasized the need for a united witness by the church to the effect that the law of Christ must be paramount in the social as well as the individual life of the nation and the great conference to be held in Birmingham next year on politics, economics, and citizenship, viewed from the Christian standpoint, will help to supply this. The basis of the conference is the conviction that the Christian faith, rightly interpreted and consistently followed, gives the vision and the power essential for solving the problems of today; that the social ethics of Christian unity have been greatly neglected by Christian people in their corporate capacity, with disastrous consequences to the individual and to the society, and that it is of the first importance that these should be given a clearer and more persistent emphasis. Bishop Temple, who is actively preparing for the conference, after preaching at St. Paul's, Covent Garden, on Christianity, a Way of Life, presided at a meeting at the Baptist Church House, at which he dwelt on the genesis of the conference, and the basis on which its deliberations will proceed. The conference is an outcome of various interdenominational efforts which have been growing in magnitude since the war. It is governed by a council representa-

tive of every section of the Christian church. It has secured for its various committees the services of the leading men who are experts on the topics to be discussed and these have drawn up a series of questionnaires which are being widely distributed and studied in all parts of the country. The conference was launched because of the discovery that Christian thought had crystallised with impressive unanimity on certain fundamental principles, and the opportunity seemed to have come for a great effort to think out the application of those principles to some of the leading problems of contemporary life. This national conference will be followed by an international conference, at which will be presented the Christian thought of the whole world, and it is hoped by united action the nations may be able to give one another support in the collective application of Christian principles. Within the Church of England the Industrial Christian Fellowship is vigorously propagating the Gospel ideals of fellowship and service. Its quarters in Church House being too cramped, it has set up for itself in Fellowship House, Dean's Yard, under the shadow of Westminster Abbey. Here, in addition to its offices, it will have a library, reading room, information bureau, club, restaurant, rest rooms, etc. The observance of April 30, the Sunday before Labor Day, as Industrial Sunday, is due to the initiative of the I. C. F. The lamentable dispute in the engineering trade has led to the revival of the idea of an Industrial Parliament. Mr. J. R. Clynes advocates it from the side of labor, and Sir William Noble, the ship owner, from the side of the employer. The public is becoming more and more impatient of the barbarous and wasteful strike, or lock-out, method of "settling" industrial disputes.

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In Brief

Sadhu Sundar Singh, Indian mystic, who is now visiting Europe, spent two days with Gandhi before leaving India; "We had a fine talk. He has great reverence for Jesus Christ, but does not see the Christ in the lives of Christians, and this disturbs him." . . . Seventy-four years of age, the Archbishop of Canterbury (Dr. Randall Davidson), who was born in Edinburgh, has surpassed the ages of Archbishops Longley, Tait and Benson, of Canterbury, and Thomson and Magee of York. Dr. Davidson's immediate predecessor, Dr. Temple (father of the Bishop of Manchester), did not enter upon his duties as primate until he was nearly 75. . . . A successor to Dr. Jowett at Westminster Chapel has not yet been found. Pulpit supplies have been arranged until September. Rev. S. M. Berry, Birmingham, is mentioned in connection with Westminster Chapel, but it is said that the officers are turning their eyes to New York. Dr. Jowett's adopted daughter, Monica, has been married to Mr. A. M. Hughes, of Croydon, where Dr. Jowett and his family have their home. . . . Rev. G. A. Studdert Kennedy, M. C. ("Woodbine Willie") has been appointed rector of St. Edmund's, one of the old city churches. Mr. Kennedy is an unconventional preacher with a theology of his own, and the Guardian remarks that the appointment is a courageous new departure which may have important consequences. . . . Dr. F. E. Clark has paid a welcome visit to London after traveling 15,000 miles in Europe and elsewhere in five months. He says there are 4,000,000 Christian Endeavorers in the world. . . . Mr. P. A. S. Franklin, president of the International Mercantile Marine Company, who has just arrived in England, says there will be more people crossing from America to Europe this year than in any year since the war. Among those expected are Dr. Alexander MacColl, Philadelphia, Professor William Adams Brown, New York, Dr. Hugh L. Hodge, Philadelphia, Dr. S. L. Morris, Atlanta, Rev. William Allen, New York, Dr. Harris E. Kirk, Baltimore. . . . Dr. Campbell Morgan spends three months in Canada this summer, preaching in Toronto, and visiting the western provinces. . . . Eighty thousand people have attended revival services, conducted by Gipsy Pat Smith in Gateshead, and 1,700

have professed conversion. . . . Owing to the sudden death of Rev. W. Goudie, president elect of the Wesleyan Conference, it is expected that the Rev. J. H. Wakerley, secretary to the conference, will be elected to the presidential chair. . . . Rev. Archibald G. Brown, for many years pastor of East London Tabernacle, and for two years of Spurgeon's Tabernacle, has died at the age of 76. He was married four times, his last wife predeceasing him by one month. . . . The ground rent having been raised from 65 pounds per annum to 950 pounds per annum, with a premium of 596 pounds, Regent's Park Baptist Chapel, where several famous preachers have ministered, will close its doors on May 8. It is possible the building may become a Jewish synagogue.

ALBERT DAWSON.

CORRESPONDENCE

The Thirty-Nine Articles

EDITOR THE CHRISTIAN CENTURY:

SIR: In an article which appeared in your issue of April 27 I find a misleading statement with regard to the faith of the Episcopal church. I am sure that Winfred Ernest Garrison, who wrote the article on "Loyalty To Christ" will be glad to have the error set right. He says:

"Many an individual yields his own preference on some matter which he considers measurably important, in order to gain admission to a church which offers one of the above cherished advantages. He does not believe the thirty-nine articles, but he joins the Episcopal church because he wants an air of stately reverence in the service."

Nobody entering the Episcopal church is required to believe the thirty-nine articles, nor is it likely that he will be asked what he thinks about them. They are not put into the prayer book as a part of "the faith once delivered to the saints," but as an historical record. In his excellent booklet, "The Episcopal Church," George Hodges, late dean of the Episcopal Theological Seminary at Cambridge, Mass., says:

"The thirty-nine articles in the Episcopal church correspond to the Westminster confession of faith and to the decrees of the council of Trent. Except in this: that they are presented for information, not for required acceptance. There they are. But no member of the Episcopal church is ever asked if he believes them; neither does any minister of the Episcopal church set his signature to them."

Many doctrines may be held, of course, and freely discussed by members and ministers of the Episcopal church, but the only creedal requirements for entrance is and always has been the apostle's creed. I enclose with this letter a page from the booklet by George Hodges which discusses the essentials and non-essentials in doctrine. All who wish to know more should read the booklet, and learn how liberal an ancient and orthodox church can be. Dean Hodges' "How To Know The Bible" is another book which your periodical might well recommend to Mr. Bryan and the Kentucky state legislature.

New York City.

MARGUERITE WILKINSON.

The Belfast Pogroms

EDITOR THE CHRISTIAN CENTURY:

SIR: An editorial in your issue of April 20 shows a desire for peace in Ireland which all thoughtful Americans must share. That peace, as you point out, depends upon the recovery of wisdom and forbearance by the factions in south Ireland. But there is another factor which well-meaning Protestants too often ignore. I refer to conditions in the six counties of northeast Ulster under the government of that eminent distiller and Orangeman Sir James Craig, which are today more terrible than in the rest of Ireland. The Belfast pogroms are a power-

ful argument of Irish extremists for opposing the treaty which recognizes the Ulster Government. A recent statement by the Catholic Protective Committee in Belfast gives the following statistics: Catholics murdered, 14 men, 3 women, and 4 children; attempted murders, 27; wounded, 39; houses looted and burned, 75; houses bombed, 5; families evicted, 89.

These crimes have all taken place since April 1st, at which time an agreement for the better protection of the Catholic Nationalists in Belfast was drawn up between Michael Collins and Sir James Craig. Lest the Catholic Protective Committee seem a partisan source of information it is well to remember that Winston Churchill in the British House of Commons was forced to admit that in the rioting in Belfast the great majority of victims were Catholics. The trouble in Belfast began in 1920 with the violent expulsion of 3,000 Catholic workmen from the Belfast shipyards. Since that time, according to police figures, 321 persons have been killed. And there can be no question that the aggressors were men who acted in the name of Protestantism. Recently and belatedly Protestant leaders have bade an effort to check this violence, but it is far easier to stir up bigotry than to allay it. I am informed by an eye witness who has just returned from Ireland that the armored cars of the "Ulster Specials" still bore such warnings as these: "The Belfast Bloodhounds, Rebels Beware, No Pope Here." The pogroms, which today are ruining the material prosperity as they have already ruined the spiritual well-being of Belfast, are peculiar to Protestant Ulster; in all the rest of Ireland until very recently no one was killed in the name of religion; the small Protestant minority lived on terms of peace with their Catholic neighbors and whatever differences existed were political and not religious. Only in the last few days were there shameful murders of Protestants in County Cork under circumstances that suggest that they may have been reprisals for the murder of Catholics by Protestants, and these murders were promptly denounced by all factions in south Ireland.

I am bound to say that the evidence which I have been able to examine suggests that although these crimes have dragged religion in the mire the original cause was political. For many years it has suited English interests to play on Ulster bigotry; it has suited the Belfast capitalists to keep the workers divided. Even today it is generally admitted that the chief offenders against humanity are not members of unorganized mobs but members of that irregular body, half army and half police, known as "Ulster Specials." The Irish say that the British government has violated the spirit of the treaty in making a grant of over one million pounds for the support of this body whose functions have been less to protect Ulster from attack than to terrorize Catholics and Sinn Feiners.

I am recalling these shameful facts because as a Protestant and an American I believe the moral influence of American Protestants may be useful in bringing about the end of a reign of terror which appeals to religious bigotry. You yourself have written concerning Turkey: "Any state, Christian, Mohammedan or pagan that continues the policy of persecution on account of belief is out of date in a modern world, and should be brought under control of more enlightened authority." If this sentiment is applicable anywhere it is applicable to the six counties of northeast Ulster. The restoration of order there is a necessity to the honor of Protestantism, to decent regard for our common humanity, and in no small degree to the hope of peace in all of Ireland.

NORMAN THOMAS.

New York City.

A Unifying Statement

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just finished reading your proposed "Statement of Missionary Policy and Principles." I feel certain that some such statement, worked out in brotherly conference, would meet the enthusiastic approval of the vast majority of disciples and would be a long step towards clarification of the present unsatisfactory situation. It would be opposed by nobody except

those who for the past decade and more have found their chief recreation in fishing in troubled theological waters.

Norfolk, Va.

JAMES A. CRAIN.

Critics and Advocates of Evolution

EDITOR THE CHRISTIAN CENTURY:

SIR: The articles on Bryanism by Mr. Fosdick and Mr. Shannon are clever and interesting enough, but I wish to protest against the display of sarcasm and wit that marks them. The rules and methods of ordinary debate are not effective in clearing up great ideas. The thought of evolution took shape slowly under the compelling evidence uncovered little by little by thoughtful and observing men. While Mr. Bryan may be unaware of the evidence upon which the theory of evolution is based, this is not sufficient reason why the guns of satire and wit should be trained upon him. The writers mentioned above, while accepting evolution in a sense different from that of Mr. Bryan, are, judging from their articles, equally unaware of the meaning and extent of the term evolution as understood by the working scientists who have furnished the evidence for the idea of evolution. These writers scoff at Mr. Bryan for not knowing and believing certain things concerning evolution while they offer as pitiable a spectacle as does Mr. Bryan in their inability to perceive the full content and sequence of evolution as it has opened up through researches of the latest years. They, like Mr. Bryan, reject, deride, or deplore the work of thousands of physicists, chemists and biologists who are in the work at the present time. They fight as hard and as valiantly as does Mr. Bryan with the same kind of instruments—through the same sort and quality of ignorance—an ignorance that ignores the advances made by trained workers whenever results are disclosed that render obsolete or untenable many of their adopted and cherished ideas.

Mr. Bryan plainly fights evolution without knowing his supposed enemy and Dr. Fosdick fights what he calls materialism without a first-hand knowledge of what materialism underlies and underpins. These men, wiser in many ways than most men perhaps, are illustrating the same old story of ignorance combating new truths—Mr. Bryan on one plane, the others on other planes. When men fight a growing knowledge by accusing it of being in opposition to more ancient systems they are but repeating historically the pitiful display of ignorant conservatism arrayed against progressive learning that has marked men's progress through all the centuries. At one time men considered the earth to be flat—and when it was found to be round, the thoughts of men were set in turmoil. Thus, many times, truths garnered by the few have invaded the sacred thought realms of the many—often with temporary confusion, but with ultimate good results. So the race goes on growing into new statures slowly by grasping new areas and greater depths laboriously through intensive and correlating investigation. Not all men have equal powers and opportunities for research. There must necessarily be clearing times ahead, new inventories must be made, some old beliefs must be set aside, new values must be acquired—all for the good of mankind. The race is yet in its adolescent stages and mental conflicts like the present will be waged over ideas. Truths, unwelcome at first, have proved of lasting good when recognized and appreciated. This should be in our minds in the present age. In our endeavors to extend, preserve, and to utilize our new mental possessions we should strive together in the heartiest good will with kindness and courtesy ruling all our actions and utterances.

Walla Walla, Wash.

BENJ. H. BROWN.

What is God Really Interested in?

EDITOR THE CHRISTIAN CENTURY:

SIR: A sane progressive is better than a stale and lifeless reactionary, either in church or state. I do not see that the policy of The Christian Century has in any sense threatened violence to the most sacred traditions of the church. Neither has it endangered the faith of any who would truly keep their

tryst with God, who seek to better acquaint themselves with his ways for man.

Nowhere do you speak with any greater saneness than in your attitude on the "open membership" question. A very noted American said a little time before his death, "Some of the hill tribes are yet discussing the amount of water that is essential for baptism". If some one tells me that the All Wise has specifically determined the exact amount of water necessary to salvation, and has moreover fixed the form of ablution, I answer, "Here is where your conception of God and my own conception must part company."

Huntington, Ind.

J. E. ETTER.

Concerning Orders

EDITOR THE CHRISTIAN CENTURY:

SIR: In the letter of T. L. Sinclair, in your issue of the 18th of May, he writes, as the other alternative, "The recognition of non-episcopal orders as in every way the equal of episcopal orders, would be the repudiation of episcopal orders." This is a little too sweeping a statement. It would rather be the recognition (for I dislike the word repudiation) of episcopal orders as of equal validity with non-episcopal orders.

As Mr. Sinclair appeals to the recognized ministry for centuries after the apostles it is fair to quote Tertullian. In the second volume of his writings in the Ante-Nicene Christian Library, page 38, under the caption "New Churches still apostolic, because their faith is that which the apostles taught and handed down," he wrote: "To this test, therefore, will they be submitted for proof by those churches, who, although they derive not their founder from apostles or apostolic men (as being of much later date, for they are in fact being founded daily), yet, since they agree in the same faith, they are accounted as not less apostolic because they are akin in (apostolic) doctrine."

This would indicate that in the early church doctrine was the test and not "the roll of their bishops, running down in due succession from the beginning in such a manner that their first distinguished bishop shall be able to show for his ordainer and predecessor some one of the apostles or of apostolic men." This quotation shows also that succession from an apostolic man was as valid as from an apostle. At that time Christians were numbered by the million and new churches were springing up in all directions. The effort to establish an unbroken succession was rendered difficult by the rush of many additions.

If the methods described by Tertullian are to be followed at the present day, all the orthodox evangelical churches must stand on the same footing. No special line should claim precedence over others.

Yonkers, N. Y.

THEODORE GILMAN.

THE SUNDAY SCHOOL

The Fearless Prophet*

A PLASTIC king, unscrupulous courtiers, Jeremiah thrown into the hideous prison. How much it resembles Daniel thrown to the lions, how much Christ led forth to Calvary. What a picture this narrative makes; how can we let our imagination play about this dramatic scene. The preacher is thrust into jail. It was not the last time. John the Baptist could tell a similar tale. John died in prison but his cause went marching on. Peter could tell a similar story, but God unlocked the door and he went to his friends' house and continued his ministry. Paul could tell such a story, but while he sang hymns the forces of heaven tore

the doors off their hinges and Paul walked out, converting the jailer as he went. You cannot lock truth behind barred doors. You cannot hang truth upon a cross—yes, you can hang it there but you cannot crucify it. Why, then, can we not put aside our fears?

A wonderful story has come down to us about the golden-tongued preacher, Chrysostom. I quote from Tarbell:

Chrysostom had incurred the displeasure of the emperor, Arcadius, by too great frankness in reproving him for his sins. The emperor, unable to devise a form of punishment which seemed adequate to express his indignation, took counsel with his courtiers.

"Exile him!" cried one. "What good will that do?" asked the emperor. "He looks upon the whole world as his fatherland."

"Confiscate his property," suggested a second. "Whom will that harm?" asked the emperor. "Not Chrysostom, but only the poor to whom he gives all that he has."

"Cast him into prison," proposed a third. "What would be the use?" retorted Arcadius. "He would glory in his chains."

"Well, then, kill him, kill him!" cried all the courtiers at once. "How would that help?" asked the emperor. "It would simply open the gates of heaven to him. Think of something else."

"We must try to make him sin," murmured one courtier, thoughtfully. "Chrysostom is afraid of nothing but sin."

The great preacher feared nothing but sin; we would do well to imitate him. Nothing can harm us but our own sins. A righteous man cannot be injured. You may try to soil his fair name, but at last you alone will suffer. You may take away his property, but you cannot take away his peace. You may murder him, cast him out, malign him, but his soul glows and grows. Would you rather be the king or Jeremiah? Would you rather be the heretic or his persecutor?

The narrative does not give us the impression that Jeremiah was greatly perturbed and soon the rescuer was at hand in the person of a court eunuch, whom he had, probably, been kind to. "Cast all your care upon Him for He careth for you." While it is true that each denomination emphasizes only one point, it is also true that many of these detached ideas may be gathered with great profit into the church. For instance, here are our friends the Christian Scientists; while I cannot accept their scheme of things, I can see certain elements of great value. Their attempt to cast out fear is altogether laudable. They have the same God that we have and certainly the same laws, but they eliminate many of the phobias that haunt and tear others into shreds. Anyone who has been for long a pastor knows how many fears people hold. You go into a home and you are regaled by a detailed story of physical ailments, partly real, partly fancied. Men live in mortal fear of losing their jobs. All of us fear disease. Secretly many fear temptations; they do not know how well they can meet certain forms of temptation; perhaps they will fall. If there is one passage in the New Testament which we read and disregard it is that one in which Jesus tells us to have no anxiety for the morrow, no fretting about clothes, no worrying about food! Did you ever read that? Did you ever take it to heart? Look at the tired, distressed faces—how distracted people are—what gnawing fears they constantly hold. How few get any real enjoyment, any big satisfaction out of life. People live like slaves, not like sons of the King. We do not take God at his word. "God is love." "Your Father knoweth what things ye have need of." Why can we not take this new strength into our poor lives? "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Do your best and leave the rest. Dr. Judson taught and exemplified "the tranquil pursuit of a heavenly aim." That was religion, in his mind. We need the serenity of God's children; we need the poise of eternal souls. Calm, balanced, fearless we ought to live out our days in God's sight. Nothing can harm us but sin; no one can save us from that but Christ.

JOHN R. EWERS

*International lesson for June 11, "Jeremiah Cast Into Prison." Scripture, Jer. 38:4-13.

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D. E. Lorenz, the author of "The Mediterranean Traveler," and Managing Director of the "Empress of Scotland" Cruise, which sailed February 4, 1922, will have full charge of all arrangements in connection with The Christian Century "Round the World" and "Orient" Cruise parties for 1923, and will himself go as Managing Director on the "Round the World" Cruise next January.



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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Dr. Riley Challenges Theological Seventeen to Debate

The series of public meetings projected by the Theological Seventeen of Columbus, O., has started something. A group of Presbyterian churches with the aid of a Baptist, an Evangelical and a Reformed church have joined to give the city a counter blast in theological discussion. They have called upon Dr. W. B. Riley, the well-known Baptist minister of Minneapolis, to defend the older views of religion. In this city where thousands of state university students carry on their laboratory work, evolution will be characterized as an infidel creed. The city has been set to talking religious doctrine. Nothing since the Billy Sunday meetings has so aroused public interest pro and con on the matter of Christian teaching. Dr. Riley has hurled the defi at the seventeen modernists in Columbus, and challenges them to debate. He says: "I stand ready to affirm that the Bible is a divine revelation worthy of the confidence of twentieth century students, and that the evolution of either Darwin or modified forms is a false hypothesis, unfaithful to the facts of science and subversive to the Christian faith. The exact wording of the subject to be debated I am sure we can agree upon." It is not likely that any of the Seventeen will desire to accept the challenge of Dr. Riley for truth does not come out of debate so much as a love of victory. How the press of the city and the progressive citizens view the matter may be gained from an editorial in a local newspaper which says: "Doubtless the Theological Seventeen, as the band of our progressive clergymen who last week made known their real beliefs on Bible interpretation are called, knew what to expect when they reached their momentous decision to be honest and bold in the expression of their true convictions. Already in letters to our paper they have been called notoriety seekers, false prophets, dishonest preachers of destruction. We have lived through such controversies before and know that the avalanche of horrified criticism, most of it sincere but much of it unchristian and unkind, is just getting under way. We trust the Seventeen will keep their courage and their tempers under it. We imagine they are in for a rather trying time, not so much from being made the target of abusive tirades as from the knowledge that, to be honest with themselves they must hurt and vex many godly people."

"Dad" Elliott Puts Up a Stiff Test

It is no use to say E. J. Elliott, for everyone in Y. M. C. A. circles calls him "Dad". For a whole generation he has been a student evangelist addressing himself to the peculiar problems of college men. He recently visited Simpson college in Iowa, and his work here will

exemplify what he has been doing in other colleges for many years. He spent three days in the college, talking on athletics, social life and religious life. In his religious meetings, "Dad" asked for first-hand conversions, renewals of relation to the church, and consecration to professional religious work. He permitted no man to come forward who would not promise three things. Each man must read a passage of scripture daily, confess to the person he had wronged, and make a pledge of better things. He was told to write home at once and tell his

parents of the step that had been taken. A total of 190 students responded to the various appeals that were made by the student evangelist.

Southern Baptists on "the Down Grade"

The pessimists in the Southern Baptist convention are now sadly proclaiming that their communion, probably the most conservative in all America, is now "on the down grade." The phrase is borrowed from English Baptist history where the Baptists who accept modern methods

Presbyterians Make Revolutionary Change

AFTER talking about it for many years, the Presbyterians have made the plunge. They have consolidated nearly a score of boards of agencies into four and are now on the quest of "simplicity and efficiency." The commissioners evidently came up to Des Moines determined to do what they did do, for nothing swerved them an inch from their course. From the day that assembly opened on May 18 until the matter came up for debate on the following Monday there was suppressed excitement. For a hundred and thirty-four years General Assembly had been accumulating boards and agencies. To lop these off at a single stroke was a very radical thing for so conservative a denomination as the Presbyterians to do.

The new idea was incarnated in the person of Rev. John Timothy Stone, pastor of Fourth Presbyterian church of Chicago, and a former moderator. The consolidation measure has been his pet project through a number of years. At first he met with reverses, but his unique personality and his splendid publicity program finally brought the idea through to success. Seldom has an ecclesiastical deliberative assembly been so much under the control of one man. Some amendments to his plan of a minor nature he conceded when they were offered. These were largely in the field of verbiage. When an essential change was proposed, it was voted down by an overwhelming viva voce vote.

The representatives of the Freedmen's Board tried to get an exception for their work. The Sunday school missionaries were far from being pleased with the new order which will put part of their activities under one of the four new boards and part under another. This did not seem like simplification to the missionaries. But their protests were in vain. One after another of the amending resolutions went down to defeat. The vote was scheduled to take place before six o'clock Monday evening. The foes of the measure taking their cue from the United States senate tried to postpone the vote beyond the hour by dilatory

tactics, but this did not succeed. No one opposed the measure on general principles. The opposition seemed to be quite unorganized. At the last the moderator was overwhelmed by a flood of motions and seemed confused for the moment. But with typical Presbyterian orderliness the tangle was solved, and the vote was taken which left no one in doubt that the Assembly was overwhelmingly in favor of the new measure.

FOUR NEW BOARDS

The four new boards will supersede sixteen agencies. The new board of foreign missions replaces both the former foreign board and the woman's board of foreign missions. The women will have fifteen out of forty trustees, though the women are not members of General Assembly. The board of national missions will include the former board of home missions, the woman's board of home missions, the permanent committee on evangelism, the board of missions for freedmen and the board of church erection. It will also have a special department on chaplains. The work of the board will be organized into eight general areas covering the whole of the United States. On this board there will be twenty-five men and fifteen women. The Presbyterians are proud of the fact that they now have a board of Christian education, the only education board in America using the word Christian. The new board unites the activities of the previous general board of education, the board of publication and Sabbath school work, the missionary education departments of both home and foreign missions, and the permanent committee on men's work, the board of temperance and moral welfare, the permanent committee on sabbath observance and the theological seminaries. No provision is made for any definite number of women on this new board of Christian education, though by Presbyterian interpretation a "laywoman is now a layman."

The board of ministerial relief and sustentation is the only board not suffering
(Continued on next page)

of studying the Bible and modern scientific methods are described as "down grade" theologians." The expression came into general circulation by Spurgeon's use of it more than a generation ago. The Southern Baptist convention which opened in Jacksonville, Florida, on May 17, considered the question of admitting women to membership in the convention and on the church boards, and in spite of the quoting of sundry passages from the writings of the Apostle Paul, voted to take the forward step. Certain northern Baptists had inaugurated a movement looking toward the appointment of a joint commission of northern and southern Baptists to draft a new creed which would be used as a procrustean bed for the heretics of the two communions. The southern Baptists insist they want no creed. Whether this is to be construed as a liberal attitude based upon the Baptist principle of soul liberty, or whether it is inspired by unwillingness to cooperate with northern Baptists in anything may be left to further study.

Hundred Books Will Be Given Away

A unique offer is made by Rev. Jasper S. Hughes, author of a new book on Revelation called "The King's Trumpet." He is going to send to the first one hundred Bible teachers who send

their addresses and a reference, a free, postpaid copy of the new book. The only condition attaching to this offer is that the person receiving the book shall within thirty days read it and send to the author his appraisal of the volume, favorable or unfavorable. Mr. Hughes has made a life long study of Revelation. He undertakes to rescue the book from the prophecy mongers, and make it useful to the modern church. In addition to being an author he is also a lecturer.

Federal Council Calls for Action In Coal Industry

While gossip has it everywhere that the operators are more interested to continue the present coal strike than the men are, as it means still higher prices for coal, the Federal Council of Churches is calling for an adjudication of the dispute. The miners recently responded favorably to an appeal from the Federal Council of Churches and of the National Catholic Welfare Council for arbitration but the operators are holding aloof. The Federal Council makes the following pronouncement on the situation: "The present conflict in the coal industry, with its deplorable effect upon human lives and human relationships, is of vital concern to the Christian Churches of America. The Churches are teachers of brotherhood, which the struggle is destroying in

those concerned faster than the Churches can build it up. They have a strong sense of responsibility for the well being of the more than two million men, women and children whose livelihood depends directly or indirectly upon the industry and is now jeopardized. The Churches are involved inevitably in the confusion and partisan bitterness which is dividing hundreds of mining communities. They have a vast stake in whatever makes for strength or weakness, and for solidarity or class divisions, in the nation. The principles upon which the Church acts in a time like this are set forth in the Social Ideals of the Churches, to which we are committed."

Nearly a Half Century of Pastoral Ministry

Dr. H. O. Breeden has resigned his pastorate at Fresno, Calif., the same to take effect on October 1st. At that time he will round out forty-four years of pastoral ministry among the Disciples of Christ. He was born in Illinois and graduated from Eureka college. That his powers have been well maintained to the last may be seen from the fact that two thousand people have been added to the church at Fresno during the past ten years. He leaves a church of over a thousand members in spite of the changes which are incident to life in California. He will retire either in San Francisco or Los Angeles, and become a pastor at large. That means that he will accept special appointments among the churches that he loves so well. Dr. Breeden's longest pastorate was at Central church of Des Moines. He has been a strong and progressive leader among the Disciples, and at sixty-five is still vigorous enough to be entering upon another type of ministry of large significance to the kingdom.

Roman Catholics Zealous In Foreign Missions

The Roman Catholic church has been thoroughly aroused by the challenge of Protestant mission work throughout the world, and has redoubled her zeal. With a long start ahead of Protestantism in this work, in recent years she has adopted many of the ways that have been approved in Protestant experience, even in sending laymen to the mission fields. There are now 2,056,000 baptized Roman Catholics in China, and the annual increase is estimated at 61,800. A large number of the missionaries to China come from Ireland and America. Nuns are being sent as well as priests.

Broadcasts Sermons In California

The radio bug has bitten people as far west as California. Rev. Henry Stauffer now uses this up-to-date method of communication from Park Congregational church in Los Angeles, and has a wide audience of hearers, it being estimated that 200,000 people heard a recent sermon which would carry as far as Denver. Cartoonists represent father giving the receivers to little Willie when the music stops and the sermon begins, but that

PRESBYTERIANS MAKE REVOLUTIONARY CHANGE

(Continued from previous page)

modification under the new plan. It still retains its autonomy and separate organization, but it is charged with new duties in investigating the question of pensions for teachers and the organization of hospitals, homes for the aged, and orphanages. Whatever was left among the interests was given over into the care of the stated clerk: The publicity department, the committee on vacancy and supply, the narrative of Christian life and work and the committee on church cooperation and union. This greatly exalts the function of the stated clerk, giving him direct supervision of several new departments.

MASS OF LEGISLATION

A great mass of legislation must grind through the mill at a General Assembly. The presbyteries send up many overtures, wise or otherwise, which take time. In connection with some of these there was good speaking. The negro members of the Assembly diverted everyone for a half hour by a keen debate indulged in only by speakers with dark or yellow skins on the question of the naming of work among those of their race. Some asserted that the former freedmen should be called negroes, some that they are Afro-Americans, and still others that they should be designated "colored." A wag in the audience queried, "Which color?" The word "colored" is the one that will be used henceforth as having the predominance of authority.

Rev. Gustav Briegleb had his time ex-

tended twice by General Assembly while he attacked the movies. Naming a film being shown in Des Moines he denounced it as indecent and gave his reasons in unmistakable terms. He told of a film of William Hart which the past year represented a home missionary holding up a stage coach to get money to erect his new church edifice. "Why don't they ever do that to Catholic priests or Jewish rabbis?" queried Mr. Briegleb, while the auditorium echoed with applause.

The plan of the U. S. Assembly for a federal union which was voted at Charleston was given scant courtesy. The U. S. A. organization will have nothing but organic unity. Some one offered a resolution that the college degrees of the Assembly divines be given in the "blue book" and other Assembly documents. Dr. McAfee brought the house down by suggesting that some of the brethren should have degrees taken away rather than having them added. The proposal to reduce the size of the Assembly, and another proposal that commissioners should hold office for two years were both defeated. A resolution carried urging churches to put copies of the Bible in the public schools. The Assembly voted to favor a Saturday half holiday for workmen, and took its own medicine by adjourning Saturday afternoon. The effort of enemies to get General Assembly to repudiate the pronouncements of the Federal Council on world peace and industrial peace proved futile.

The moderator, Rev. Calvin C. Hayes, of First Presbyterian church of Johnstown, Pa., proved himself a fair-minded moderator who dispensed even justice to all.

probably did not happen in the west for Mr. Stauffer's sermon after being given to the radio public was reproduced in a local newspaper. He said: "Hatred, selfishness and contempt for others are the harsh moral discord that puts us out of harmony with God and man. If you would be a thoroughly electrified receiver and radiator of the best, trust the Infinite Power and Goodness that make for health, justice and love among men. Faith is the vital act which attunes the individual into harmony with the Infinite, and so, heals and empowers him for service."

Congregationalists Will Hold Young People's Conferences

The churches are realizing that many young people are lost to the cause of religion between the ages of fifteen and twenty-five and that something must be done for the people of these ages. The Congregationalists in the past three years have made a most rapid development of summer conferences for their young people. Twenty of these study groups will be organized this year. At these conferences there is mission study, Bible study, life problems, talks and an effort to guide the young people in the matter of a life vocation. Congregational conferences will be held this year at Downs, Kans.; Crete, Neb.; Charlotte, N. C.; Olivet, Mich.; Aurora, N. Y.; Wichita, Kans.; Talladega, Ala.; Claremont, Cal.; Coeur d'Alene, Ida.; Topeka, Kans.; Placerville, S. D.; Dixon, Ill.; Green Lake, Wis.; Northfield, Minn.; Waubay, S. D.; Cedar Falls, Ia.; Lakeside, O.; Billings, Mont.; Yankton, S. D.

Sectional Distribution of Denominations

Many religious denominations in this country have a local habitat. While one can find Congregationalists in nearly every state of the union, yet in sixteen states there are less than a thousand. Massachusetts leads with 146,137. The good Congregational states are in the following order: Massachusetts, Connecticut, New York, Illinois, Ohio, Iowa, Michigan and Wisconsin. The denomination has grown chiefly where the people of New England extraction have gone. The Disciples have grown chiefly in the direction of the Virginia and Kentucky immigration.

Religious Conventions Speak Out on Lynchings

The horrible murder of a group of negroes by a mob in Texas recently occurred at just the time to bring home to the spring conventions the enormity of this American crime. The Southern Methodists have denounced lynching in strong terms at their convention in Hot Springs. The Presbyterians in General Assembly at Des Moines voted an endorsement of the Dyer Bill now pending in Congress which seeks to stamp out lynching. The Southern Baptists at Jacksonville also passed a strong resolution denouncing mob action. In the Southern Baptist convention the moving picture industry was denounced, and a

demand was made that it be cleaned up or be destroyed. The effort of secular newspapers in seeking to encourage the nullification of the prohibition laws was also scored vigorously by the committee on social service.

World Conference of Seventh Day Adventists

The quadrennial world conference of Seventh Day Adventists met in San Francisco the third week in May. One of the most striking actions of the conference was the shifting of various executives to different posts after an effort was made to have a number of them removed. The convention chose W. A. Spier, formerly president, as its new secretary, and A. E. Daniels, formerly secretary, as president. Both live in Washington, D. C. The opposition to these was led by C. B. Haynes of Temple church who nominated Elder Daniels for president and decried what he alleged to be the politics of the Seventh Day Adventist church.

Bible Advocates Go Into Politics

The Bible Fellowship of Washington has gone into politics. Restive under the law of the state which calls the Bible a sectarian book, this organization has gone into politics to remedy the situation. A court contest has been inaugurated and meanwhile an effort is being made to nominate public officials who will take a stand favorable to the organization. Both democratic and republican candidates are being catechized on their stand. R. L. Ermiston is president of this organization which has come rapidly to the front the past year.

Government Officials Have a Sense of Humor

President F. H. Otto Melle, of the Theological Institute conducted by the

Methodist church at Frankfort, Germany, recently invited three theologians of renown to lecture before his students. Not a great while afterward he received a bill from government officials for several thousand marks as an amusement tax! Were some of the church conventions held in this country to be held in Germany the tax would mount up into the millions!

American Bible Society Circulates Many Bibles

The annual report of the American Bible Society was issued recently and this report shows a very creditable record in the circulating of the holy scriptures. "According to the report of the society, the total expenditures for the year 1921 were \$1,172,756. Toward this amount there came in from the sale of books \$462,832. The number of volumes distributed throughout the world was 4,855,464, which means that on the average 24c was spent per volume to produce a book, transport it, and place it in the hands of those who desire it. Toward meeting this expense, only 9 cents per volume was received by the processes of sale. The difference between the society's expenditures and the money it receives by sale of its books is contributed by churches and individuals who are interested in the missionary program of the society which seeks to reach every individual with a copy of the scriptures in his own language."

Unitarian Mission in Japan Cuts Loose from America

The Unitarian denomination has done but little foreign mission work for a church of such large financial resources. A number of years ago the Japanese Unitarian Association changed its name to the Liberal Christian Association of Japan. It now appears that this is also too limiting a phrase. The missionary,

Methodists Confer on Economic Order

THE Evanston conference on Christianity and the Social Order held under the auspices of the Methodist Federation for Social Service on May 23-25, proved to be a most interesting meeting. Bishop McConnell of Pittsburgh was the presiding officer of the conference, as was fitting, for in social reforms he is generally regarded as the leading spirit among the bishops of the Methodist church. Professor John H. Gray, of Carleton college, who was once president of the American Economic association spoke on the theme "What is the Economic Order and What Is It Worth?" Rev. Dorr F. Diefendorf spoke on "Christian Principles that Affect the Economic Order, What They Are and How They Are Working?" Mr. Robert W. Bruere, a layman, presented a paper on "The Present Function of Competition—Has It a Place in the Christian Order?" Mr. Bruere, as director of the Bureau of Industrial Research, has been making a study of a great many manufacturing plants. Mr. Willis P. Hapgood, manufacturer and

president of the Columbia Conserve company of Indianapolis gave an address on "The Relation of the Profit Motive to Economic Efficiency." Prof. Richard T. Ely, the veteran economist of the University of Wisconsin spoke on "The Function and Control of Property—What is Its Relation to Personality and Brotherhood?" At the Wednesday evening session, the company sat about a dinner table in First Methodist church and gave brief testimonies of personal experience in the quest of the social gospel. On Thursday morning Mr. Basil M. Manley spoke on the subject "Income—Who Gets It and Why." The final session Thursday afternoon was addressed by Prof. Rall of Garrett Biblical Institute on "What Are We Going To Do About It?" He answered the query as it relates to teaching, and Rev. Paul Hutchinson of New York answered it with reference to the printed word. Methodist ministers from distant parts were entertained in Methodist homes, and aid was given in traveling expenses where necessary.

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Rev. John B. W. Day, is to return home and the next step contemplated is the induction of Buddhists into the organization, and the forming of a so-called community church which will include men of all religions. The Japanese are said to resent the patronage implied in the sending from America of a man to do mission work. The American Unitarian association is selling out its property in Japan, and will discontinue its work there.

Russian Relief Organization Faces Canards

The pathway of the American Committee for Russian Famine Relief has not been strewn with roses. In several states, committees were formed of the leading office-holders and the bishops and leaders of the churches. Most of the office holders are now candidates for reelection with the result that the good cause of famine relief has become involved in the political controversy of an election year. In addition to these political difficulties, some one has been circulating the report that the Russian famine was over. The committee would set up a campaign in a city only to have the local newspapers print the absurd story that the distress had ended, a story which has even been printed in some religious journals. The outcome of the Genoa conference has also made problematical the part which the Russian government is to play in the service of its own people. The committee is now carrying on some city campaigns, and if the Quakers who administer all the funds of the committee report that need still exists at harvest time, as undoubtedly it will, the farmers of the country will be asked to contribute quantities of small grain while the city people give their money.

School of Missions On a High Plane

A School of Missions which was conducted at Knox College, Toronto, during May 8-13, was on an unusually high plane. The instructors were all university professors. From the University of Toronto three men were chosen, Professors Wrong, Dale and Robinson. Prof. Edmund D. Soper of Northwestern University was imported from the United States to give a series of lectures on the "Philosophy of Missions." Among the features of the week were visitations to Neighborhood Workers' association, St. Christopher House, and Royal Ontario Museum. Missionaries held some afternoon conferences on the practical phases of the work, Rev. W. A. Wilson and Miss N. Bowman serving as leaders of these conferences.

Bishop Jones Lays Out Program of Interracial Cooperation

Bishop R. E. Jones, a negro Methodist bishop of the south, has recently set forth a program of interracial cooperation which in his judgement would go far toward wiping out the bitterness that exists between the races in his section. He insists that in every city white and colored ministers should meet together once a month to discuss community

questions. This is already being done in Chattanooga and certain other cities. He urges that white ministers should preach in colored churches occasionally, not to give patronizing advice but to present the gospel. He admits, however, that in the present state of public opinion it would be difficult for colored ministers to preach in white churches. He does propose, however, that white churches should more frequently make use of negro choirs and musical organizations. He urges white leadership in Sunday schools and community clubs among the negroes, and cites some very interesting examples of these things that are to be found in the southland at the present time. Bishop Jones is a prominent member of the Commission on Interracial Cooperation. This organization is made up of both whites and blacks.

New A. P. A. Organization Has Been Formed

The latest organization formed to combat the Catholics is the Knights of the Trinity, which has national headquarters in New York. In the constitution, the following declaration of purpose is to be found: "Every knight pledges himself to preserve and venerate these principles, and to oppose any and all attempts made to use religion in any guise whatsoever as a political agency; to oppose any religious order, fraternity, society or organization which attempts to use its membership to make its religious faith dominant in political government." The new organization disclaims bigotry, but limits its membership to "male communicants of a Christian Protestant church, Sunday school or society, of good moral character." The order has a probationary degree, and beyond this three advanced degrees.

Kansas City Journal Now Has Religious News Department

Newspapers are increasingly recognizing that their constituencies are interested in religious news. Some of these journals are taking the Associated Press dispatches and running them along with the other news of the day. In many instances a religious editor is secured. The Kansas City Journal has recently taken on

O. B. Sears, who contributes daily news stories, feature stories and religious notes.

American Bible Society Answers Mr. Pennypacker

Recently Mr. W. D. Pennypacker, formerly an employe of the American Bible society issued some charges against the conduct of the society in which he challenged the society to an answer of certain questions. Frank H. Mann, one of the general secretaries, has replied to these charges making wholesale denial of them. The books of the society are audited by a certified accountant in a regular way. Mr. Mann makes the following observation with regard to the charges made by his critic: "Mr. Pennypacker's figures in his memorandum are grossly inaccurate. One or two illustrations will demonstrate this. On page two he states that the books issued from the Bible House were 1,308,655 and that the amount received during the same period was \$1,266,485. He proceeds by dividing

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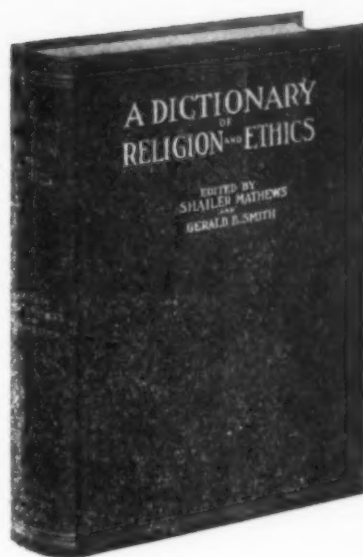
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one into the other to figure the average cost of handling each volume is 96 3-4 cents. As a matter of fact the total issues for the year 1920 were 3,825,401. Mr. Pennypacker had not taken into account the issues in other parts of the world. The total receipts for the year 1920 were \$1,033,227, or more than \$230,000 less than Mr. Pennypacker has given. The actual average cost of handling this book from the process of translation to the actual delivery of the book into the hands of the person who wants it was about 26 cents. Again on page three Mr. Pennypacker states, that the Presbyterians are by far the largest contributors of the \$256,859 contributed by the churches. It so happens that in that year the Methodists gave more than five times as much as the Presbyterians."

Works Among the Sailors At Seaports

Seaports are notoriously danger spots for the unwary young man. The Y. M. C. A. of this country with the extension of the merchant marine has recognized an increasing duty to American young men in foreign ports. Fourteen cities now have Associations conducted especially for sailors. The men are encouraged to deposit some of their money with the Association so they will not go broke if they are tempted away on a "spree." The organization undertakes to combat the efforts of the harpies who infest every dock when these men go off on leave at a foreign port.

Educational Work of Y. M. C. A. Significant

The thirty-fifth annual meeting of the international committee of the Y. M. C. A. was held in New York recently. Dr. John R. Mott was not present since he is at present attending a most important meeting in China. The figures on the educational work of the Association were very impressive. In 400 local schools the attendance was 129,779 last year. Besides this about fifteen thousand young men were taking correspondence courses. The adult members of the Y. M. C. A. in the United States number 935,581, 219,376 boy members, and 168,161 industrial members. It was reported that last year the number of members joining the church was 11,624. The 41st international convention will be held at Atlantic City, Nov. 14-19.

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Y. M. C. A. Finds Jerusalem a Polyglot City

Dr. A. C. Harte, secretary of the Y. M. C. A. in Jerusalem, reports that his adopted city is polyglot. At a recent meeting in the Association building he asked the audience to give greetings, each man in his own tongue. The response came in thirty-two languages. The sign on the door is written in two languages only, Arabic and English. The Jews do not permit the word Christian, and if the sign were put on the door in Hebrew it would have to read, "Young Men's Nazarene Association." In spite of this prejudice with regard to the name "Christian," a considerable number of Jewish young men avail themselves of the opportunities of the Y. M. C. A. in Jerusalem.

Punishment Is to Hear a Sermon Every Sunday

At Bloomington, Ind., a man was recently sentenced to two years in the penitentiary for running a man down with his auto and killing him. The judge sus-

ended the sentence on the condition that the man guilty of involuntary manslaughter should go to church and Sunday school every Sunday for two years. This concept that church-going is a punishment only a little milder than going to jail is a form of judicial facetiousness that is to be found in many sections of the country where plain drunks are often given this sentence. This seems to be the first recorded instance of church-going as a substitute for the penitentiary, however.

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